The burnynge of Paules church in London in the yeare of oure Lord 1561. and the. iiii. day of June by lyghtnynge, at three of the clocke, at after noone, which continued terrible and helpiesse vnto nyght.

(*)

VVERE THESE GREATER SINners, than the reste? No: I saye vnto you except ye repent, ye shall all lykewyse peryshe.

Luc. 13.

(*)

C Imprinted at London by Willyam Seres, dwellynge at the west ende of Powles, at the Sygne of the Hedgehog.

(.)

Ihesus deo grad hominibus
obsequii

AN ADDICION VVITH AN APpologie to the causes of brinnynge of Paules Church, the which causes were vttred at Paules Crosse by the reuerend Byshop of Duresme the. viii. of Iune. 1561.

ALthough almighty God be pacyente, mercifull, and longe sufferinge, wyllinge all sinners to repent their wickednes, to rise from sinne, and come to his mercye: yet if sinners wil not amend after monition and warninge hadde, at the last God strikes sodaunly and sore, as appeares in the Scripture by Sodom and Gomorra vpon the whyche Cytyes God rayned fire and brymstone wherewith the fyue Cities were destroyed miserably. Also Pharao and the Egiptians that wold not be moued by the wordes of Moises and Aaron nor wyth the tenne plages, at last were sodainlye drowned in the Sea.

Also Chore Dathan and Abiron, with a greate number of people, that wouldenot obey the ministration of Aaron and the Priestes appoynted by God, but went from them, seking a newe waye to serue God: part of them were sodenlye swallowed vp of the earth, and part brent sodainlye with fire from heauen in the tabernacle. After when the people of Hierusalem would not heare the true Prophets of god, but would beleue false lyng Prophetes, & so declined from the steps of Dauid, Ezechias, and Iosias, which walked in the feare of god: bicause they forsoke their fathers steps, and fell to Idolatrye, the Temple was brent, the Citie destroyed, and the people taken Captiues to Babilon. Also our sauiour Christ for the tender loue he had to mankind came into this world, by his doc-

trine he gathered .xij. Apostles Disciples, & a great multitude of people in one vnity of faith, & sanctified them, his church by his precious bloud sheding,
" committing the rule and gouernment of his Chur-
" che to the Bysshops: after his Ascencion he sende the holye Ghost in Hierusalem, in lykenes of firie tongues amonge the Apostles, and streight waye they preached as the holy Ghost taught them: and there, in Hierusalem Saint Peter conuerted a great multitude to the faith, which faith at Hierusalem was first taught & declared vpon by a counsel of the Apostles and Seniors, there Saint James being Bishop ~~and there sang masse~~: and after-
2 " warde the same faith was taught in all landes as the Prophet Dauid sayes. In omnem terram exiuit sonus eorum. The faith of Christes Church hath bene from time to time establyshed by generall councels: the whiche faith what Countrye so euer hath forsaken it, hath bene miserably scourged and plaged: as about fourtie yeares after the Ascention of our Sauiour Christ, bicause the Jues would not abide in that religion, that was decreed by the Apostles, and walke in their steps, miserably Hierusalem was plaged with fire, pestilence, famine, battell, and murther. Also in all other Countries, as wel with the Grekes as other partes of the world, when the people haue declyned from the feare of God, forsakinge the steppes of
" blessed fathers, miserably they haue bene plaged.
" And in Englande where the faith of Christe and
3 " true religion was planted about the yeare of oure
" Lord .Clxxxij. by Eluthcrius Pope, sending Legates to Lucius then Kinge of Englande, whiche
" conuerted this Realme to the fayth, and establyshed true religion in Englande, whiche continued .CC. yeares: but when the people dyd declyne from the feare of God and the steps of God and blessed fathers, they came to greate calamitye and misery by the scourge of God. Cadwallader last kinge of the Britans did confesse by the hand

of

of God with pestilence and famine they were dryuen out of this lande. After that againe this land beinge inhabyted wyth Saxons beynge pamius Saint Gregorye Pope of Rome aboute the yeare of our Lorde God. D.xcv. sent Saint Augustine and other Monkes wyth hym into Englande, Ethelbert being king: and then Saint Augustine and his company by their doctrine and vertuous liuinge planted the faith and so estably shed a true religion in England: the which faith and religion euer when the people haue declyned from it, they haue felde great calamities as wel by the hande of God, as by the conquest of the Danes, and after by the Normans, and sith the conquest from time to time, God hath plaged this Realme for Synne and infidelitye. And nowe whether the people of this Realme be declyned from the steps of Saint Augustine and other blessed fathers and Saintes which had Masse and seuen Sacramentes in the Church: and God was honoured night and daye in the Church with deuine seruyce: I thinke there is no man so simple but he may easely perceiue except malice haue blynded his heart.

Is in Saint Paules Church in London by the decrees of blessed fathers, euery night at midnight they had Mattines, all the fore noone Masses in the Church, with other deuine seruice and contynuall prayer: and in the steple Antimes and prayers: were hadde certayne tymes: but consider howe farre nowe contrarye the Churche hath bene vsed, and it is no maruaile yf God haue sende downe fire to brinne parte of the Churche as a signe of his wrath. And where a reuerende Byshop at Paules crosse did exhort the people to to take the brinninge of Paules to be a warninge of a greater plage to folowe to the Citye of London if amendment of life be not had in all estates, it was well said: but we muste adde Accidentem ad deum oportet credere, the Scripture sais, he that will come to God muste first beleue. Saint

t. xi. Paule sais: without faith it is impossible to please
re. vi. God: and the Prophet Hieremi saith by the spyte of God speakinge. State super vias & interroga-te de semitis antiquis que sit bona & ambulate in ea, & inuenietis refrigerium animabus vestris, that is stand vppon the wayes of blessed fathers, and consider and aske of the olde pathes and highe wayes which is the good way and walke therin, and ye shal finde refreshing to youre soules. First
" searche whether the faith and religion nowe vsed,
2 " was taught with the blessed fathers in Chrystes
" Church in times past: ye shal proue by no recorde
" of authoritie or Chronicle that this maner of ser-uice now vsed in the Churche was euer hard tell
" of afore Luthers time, which is not. xl. yeares old.
" Therefore it is to be reiected and put awaye as a
" newe fangled doctrine and scismaticall: therefore come backe againe into the old fathers steppes as well in faith and religion, as godlye conuersation
" and liuinge or a greater plage is at hande. Also
" where the said Preacher did recite certain abuses
" of the said Church as talking, byeng and sellinge,
" feightinge and brawlinge (although these be verye
7 " euill and worthie much rebuke) yet there be worse
" abuses, as blaspheming God in lyinge Sermons,
" polluting the Temple with Schismaticall seruice,
" destroying and pullyng downe holye aulters, that
" were set vp by good blessed men, & there the sacry-
3 " fice of the blessed Masse ministred according to the
" order of Christes catholycke Church. yea where
" the alter stode of the holy Ghost, the new Bishops
" haue made a place to set their tales vpon, and there
" sit in the iudgement of such as be Catholycke and
" liue in the feare of God. Some they depriue from
" their liuinges, some they commit to prison, excepte
" they will forsake the Catholicke faith, and embrase a faith and religion that hais no foundacion layde by generall Counsell, nor blessed fathers in times past bu inuented by Heretikes that do not agree

one

one with another nor them selfes. Thus the Bys-
shops that now be, haue abused the Churche, and
polluted it as the Prophete Hiere. sais: they haue
put offendicles in the house of God and polluted it.
Also the said Preacher in his Sermon at Paules
Crosse didde declare the vertue of obedience to be
muche decayed in these oure dayes: but he lea-
ues out who they be that cause disobedience. For
there is none more disobedient then the new Bis- Math.
shops and Preachers now a dayes, which disobey
the vniuersall Church of Christ: the which Chur- ,,
che whosoeuer will not obey, our Sauiour in the ,,
Gospel commaundes vs to take them as infidels. ,,
As where the vniuersall Churche of Christ com- ,,
maundes Masse and seuen Sacramentes as ne- ,,
cessary for our saluation, they call it abhomination ,,
wyth their blasphemous mouthes: Where the ,,
Church commaundes to fast, they commaunde to ,,
eate: where the Churche commaundes continuall ,,
prayer of the Clergie, they call it superstition and ,,
blind ignorance: where the Church commaundes ,,
the Clergie to liue in chastity, they commaund and ,,
exhort the Clergie to mariage: where the Chur- ,,
che and all lawes ciuill and canon, yea the lawes of ,,
this Realme do prohibit mariage of Priestes, they ,,
allow mariage of prieste obeying no law but follow ,,
their owne carnal lust. Yea where the Quene hais ,,
geuen streyght commaundement to abstayne from ,,
flesh in Lent and other dayes commaunded by the
Church, these new Preachers and Protestantes
haue eaten flesh openly to the great sclaunder of o-
ther: so they obey neither the Quene nor the chur-
che; so that almighty God complaines by his Pro-
phete Esai, tota die blasphematur nomen meum
with these menne God is continually blasphemed. Esa. 62.
Wo be to you sais Esai that call good euill, and e-
uill good, putting darkenes light, and light darke- Esai 5.
nes, as by Ezechiell sais almighty God: the Prie- Ezech. 32
stes haue contemned my law and haue polluted my

Sanctuarie. Also Osee the Prophete does saye: the bread that they doe offer is full of mourning, and all that eat therof shalbe defiled. We maye see howe they contemne all that blessed fathers, holye Martirs and Saintes haue decreed: they disobey all that haue bene vertuous and good in Christes catholick church. As nowe of late they haue inuented a newe way to make Byshops & Priestes, and a mannor of seruice and ministracion, that Saint Augustine neuer knewe. Saint Edmund, Lanfranc, Saint Anselme, nor neuer one Byshop of Canturburie, sauinge onelye Crammer, who forsoke his profession as Apostata: so that they muste nedes condemne al the Byshops in Canturbury, but Crammer, and he that nowe is, al the Bishops in yorke sauinge Holgate and he that nowe is: although Saint Wilfrid, Saint Willyam haue bene taken for saintes and were bishops in yorke. In Couentree and Lichfelde, Saint Chad was Bishop and many blessed Bishoppes. And he that is Bishop nowe, can find not any one that was made as he is, nor of his religion. Therefore he muste proue, al Byshoppes of Lichfelde were deceyued, walked in blyndnes and ignorannce: or els he that nowe is, muste needs be deceiued and be in blindnes. In Durrsme haue bene manye good fathers, but he that is nowe Bishop, can not find any one Predecessor in that see that was of hys religyon, and made Byshop after such sort as he was: so that he that nowe is muste take in hand to condemne all the Byshops afore him, that they were in ignorannce and blindnes, or els they will come to his condemnation at the daye of iudgement. And this in all Bishoprickes in England, some can find one, and some none, that euer was of their religion. What arrogancy maye be thought in those men that will take in hand to contemne so many blessed fathers, all to be in blindnesse: But nowe they saye, they haue founde a lyght and reforme religyon accor-

ding

ding to the primitiue Church. Then seing they re-
forme religion so well (as they saye) it were meete
as they forsake all the religion that their prede-
cessors vsed, as Masse, Mattins, ministracion of
sacraments: that they should also forsake houses,
parkes, landes, and reuenues that their predeces-
sors had, and go from place to place for Gods sake
and preach, and then were some likyhode of refor-
mation: or els it may be called rather a deformati-
on, then a reformation.

In Christes Church hais euer bene a succession
of Bishops from the Apostles time to this day, in
euery see. And Tertullian saies: if in any see there
be a Bysshop that walkes not in his fathers steps,
he is to be counted a bastard, and no true inheritor
in Chrystes Churche. Saint Cyprian does
say: they that be made Bysshops out of the order
of the Church, and not by tradition and ordinance
of the Apostles, coming by succession from time to
time, are not Bysshops by the will of god: but the-
ues and murtherers comming to kill the flocke of
Christ with heresie and lies. And where the saide
Preacher does affirme greater matters, then the
brinning of Paules to haue chaunced in time of su-
perstition and ignorance (as the Church of Pau-
les was brent in the first yeare of Steuen, and the
Steple of Paules set on fire by lyghtninge in the
tyme of kinge Henrie the vi.) they that count that
to be the time of superstition and ignorance, when
God was serued deuoutly night and day, the peo-
ple liued in the feare of god euery one in his vocati-
on, without reasoning & contencion of matters of
religion, but referred all suche thinges to learned
men in generall counsailes and vniuersities, there
to be disputed: then was the commaundementes
of God, and vertue, expressed in liuinge, now all is
in talke and nothinge in liuinge: then was prayer,
now is prating: then was vertue, and now is vice:
then was buildinge vp of Churches, houses of re-

" ligion and hospitals (where prayer was had night
" and day, hospitalitye kept and the poore relieued)
" now is pulling downe and destroying such houses,
" where God should be serued, hospitalitie kept, and
the poore relieued: by meanes wherof Gods glory
is destroyed, and the commen welth impouerished:
then was plenty of all thinges, now is scarcenesse
of all thinges: therfore Operibus credite, the frute
Osee will shew whether then was superstition and ig-
norance or nowe in these dayes. Forther: where
the true word of god is taught, the holy ghost does
so worke there with, that vertue does encrease:
but as the Prophet sais, sicut populus ita & Sa-
Hier. 8. cerdos, as the people be, so God sendes them Prie-
9 Hier. 1. stes. Apprehenderunt mendacium & noluerũt re-
uerti, the people haue apprehended a lye and will
not come backe, but trust in lyng Sermons whi-
Esai. 2. che wil not profet them, as almighty God says by
his Prophet Hiere. thinkinge they haue done wel
Esai. 6 because they haue done these abhominations says
God by his Prophet Hieremi: so as the Priestes
be, so be the people: blynded in herisie, as God sais
by his Prophet Esai: that their hartes do not vn-
derstande, their eyes do not see, their eares be stop-
ped for hearinge the trueth: so that this maye well
be called the time of superstition and ignorance,
calling darknes light, and light darknes, that whi-
che is euill good, and good euill. And for the bry-
ning of Paules Church which he speakes of was
B " in time of ciuil warre, and not destroyed by than-
" des of God as it was at this time. Whosoeuer rea-
des the Chronicles shal perceyue that and this be
not lyke: Therfore beware of false Prophetes and
Preachers which come with faire wordes in their
mouthes of the Gospel, but marke the frutes that
comes of their preachinge: howe they haue set the
people in such case that no prayer is vsed, no fasting
litle almes dedes, all liberty vsed. What disobe-
dience children be in against their parentes, howe

vn-

vntrusty seruauntes be, what swearinge and blas-
pheming of God is vsed of all people: what theft,
whoredome, crafte, subtiltye and deceipt: these be
frutes that come of this newe fanglet doctrine.
Therefore retourne backe againe to the steppes of
good fathers afore vs: be not caried away as S.
Paule sais with a straunge and diuerse doctrine,
embrace the religion and faith taught in Christes
Churche from time to time continually, and
frame your liuing accordingly, or els Gods
vengeance hanges ouer your heades,
readye sodenly to fall vpon you:
so sais the Scripture and let
this token of bginninge of
Paules be an exampl-
and token of a grea-
ter plage to folow
excepte ye a-
mende.

(*.*)

14

A CONFVTACION OF AN ADdicion, wyth an Appologye written and cast in the ſtretes of VVeſt Cheſter, agaynſt the cauſes of burnyug Paules Church in London: whych cauſes, the reuerend Byſhop of Dureſme declared at Paules Croſſe 8. Iunij. 1561.

OVr Sauiour Chriſt whan the Deuill ſpake the truth plainly, did not confute or gayne ſaye it: but whan he did it frowardly, Chriſt rebuked hym ſharpelye. As whan the deuill ſaid: Jeſus of Nazareth, what haue we to do with thee, art thou comen to deſtroy vs? I knowe that thou art the holy one of god. He did not refuſe nor denye that truth which he ſpake: but whan the deuill tempted him, to throw himſelf down from the Pinacle of the Temple, he rebuked him quickly, bicauſe he alledged ỹ true ſcripture maliciouſly. So it is not ſufficient todo a good dede barely, or ſpeake the trueth only, except it be done rightly, & with ſuch circumſtances, as be neceſſarily required to make it good: as that it be from the hart, and for Goddes cauſe willingly. &c. In like maner where thys

Luc. 4

Mach. 4

Trueth muſt be truly vſed.

this scauenger sweping the stretes with his bookes (as a fitte bzome and officer therto) hais spoken the truth, not trulye (bicause it is foz an euil purpose, and frowardly) I shal passe ouer it with silence: but where he followes his maister, the father of lies, in falsifyng the trueth, oz racking the Scripture subtilly, I shal by gods grace let the wozld see his iugling, and by truth trulye vttered, disclose his shameles lyinge. The firste examples that he bzinges, declaring how god does iustlye plague the obstinate sinners, that will not repent after manye warninges giuen, are true all: but being alledged to bzing vs backe to Poperye, and foz another purpose then God oure Lozde hais taught them, they be craftelye misused, and ye see whose fotesteppes be folowed. And as he vses theym to perswade vs to superstition: so they maye, and ought to be vsed specially, foz maintainynge true religion. The Rhetozicians teach, that suche kinde of beginninges as maye be applied to two contrary partes, are fauty. Therefoze seinge I maye vse the selfe same reasons and woozdes, that he hais from the beginning hitherto, to train vs to loue and embzase oure godlye refourmed religion, he can not muche crake of his wyselye placed examples oz reasons. But I wyll not stycke wyth hym in suche small poyntes as these,

al-

although they be fautes: but I wil ioine with him in matters of weight and those these pointes of religion whiche he hais touched, and we differ from him and hys sort in them.

I „ Committinge the rule and gouernement of hys Church to the Byshops, &c.

THe first is concerning thautority and gouernment geuen to Bishops ouer Gods Church: wherin his wordes are not so vntrue, as they conteyne a false doctryne and meaning in them. If ye thinke that I to boldly enter to iudge his meaning, confer these wordes with such as folowe in his owne writing (wherin vntruly he claimes those priuileges to his Bishops whiche neyther he nor they are able to iustifie) and there at large ye shall easlye perceiue what he meanes by these fewe woordes here. But I will followe him where awaye he leades me, and because he does here but briefly touche it I shall likewise shortly passe ouer it, and more throughly search it, where he does more at large presse it. In the beginninge of their late reuyued tyrannye, and afore they had obtained their long desired autoritie to ragne ouer Kinges and Prin-

ces,

res, it was my chaunce to talke with one of their stoutest Champions and of those that he calles the godly Bishops in prison. Among sundry thinges that were to be redressed in talke as he thoughte, he toke this selfe same matter first and said it was not fitte for any temporal officer to sit as iudge on any Priest or spiritual manne, specially in any spirituall matter. For the same cause began Tho. Beket to rebell against his Prince: not sufferinge his Priestes to be punyshed for their murthers & roberyes and now like good childer they followe his steppes. I asked whye: for the lawes were then as they be nowe: and both verye well that Justyces in their Sessyons and Assises might and shoulde enquire who than offended the ciuill lawes and the order of religion establyshed, whether he were Priest or other: he aunswered that in the xx. of the Actes of Thappostles it was plaine that God had set the Bishops to gouerne the Churche. I saide that was another kind of gouernment that Saint Paule there grauntes to Byshops, and differs from that which kinges or Princes claime and ought to haue. No sais he marke the woordes, and it is ad regendum Ecclesiam & regere regum est, therefore Byshops haue autoritie to rule as kynges. No said I, if ye wil be iudged by

VVhat authoritye Byshops haue ouer the Church.

by the woꝛde, the Greke woꝛde muſt be iudge in this caſe: Foꝛ in Greke it was firſt wꝛitten and ſpoken, & there wil appeare an other kind of gouernement, far diuers from that whyche belonges to Pꝛinces, the Greke woꝛde in that place is ποιμαίνειν. Which ſignifies, to fede, as the ſheperde fedes his ſheepe, and yet not without all gouernment oꝛ autoꝛity, but only ſuch a ſimple kinde of rule and autoꝛitye as ſhepeherdes haue ouer their flocke. If ye wil conferre one place of the ſcripture with another where this woꝛd is red oꝛ found (which is the beſt kinde of interpꝛetinge the Scripture rightlye, as S. Auſtin teaches) and ſee what kind of gouernment it ſignifies there, than this place ſhall moꝛe eaſely be vnderſtand.

1. Pet. 5. Fede the flocke that is among you, ſais Saint Peter. Fede my ſhepe ſais our ſa-
Ioan. 21 uiour Chꝛiſt to Peter. Where, & in other like places alſo, the ſame Greke woꝛde that is commenly tranſlated in the Actes regere to rule, is put and ſignifies as ye ſe
Math. 2. to feede. The ſame woꝛd is aplied alſo to our ſauiour Chꝛiſt in the Goſpel, where is declared plainly, what kind of autoꝛity it ſignifies. Thou Bethleem in the land of Iuda, thou art not the leſt of the Pꝛynces of Iuda: foꝛ oute of thee, ſhal
Ioan. 10 there come to mee a Pꝛynce, that ſhall rule oꝛ feede my people Iſrael. Alſo I am

the

the good shepeherd sais Chryste: where likewise is the same Greke word placed. Than if Christ our Lorde had any temporall iurisdiction, or these other places, vsing the same Greke worde conteine any such thing: they might haue some appearaunce to clame their vsurped autority: elles it is not probable to giue the same word in that place alone that meaning contrarye to so manye other places hauing the selfe same word. May further to say: did not our Lord and Maister Jesus Christ refuse this wordlye autorite himselfe when it was offered vnto him, and the one brother desired hym to deuide the enheritaunce betwirt hym and his other brother: he would not but said: Luk.xii. who apointed me a deuider betwirt you: as though he shoulde saye. It is not my callinge nor belonges to me, his kyngdome was not of this worlde: but he came to teache his fathers will, likewise he taught his Appostles not to chalenge this superiority, sayinge: the Princes of L ukxxii the people haue rule ouer theym, but it shall not be so amonge you: but he that woulde be the greatest, shalbe the least, that they might folow his steppes truly. But the manyfest place where the proper signification of this word appeares, is in Paule: Where he reckens what Ephe.4. officers God hais set in his Church, and

sais: Firste he sette some Apostles, other Prophetes, some Euangelystes, other shepeherdes and teathers. These shepeherdes (whiche are noted there, by the same word that they clayme their autority by) are placed by S. Paul, almost the lowest officers in Goddes Church: than much moze they can not haue the highest rowme in the common welth and Churche both. I knowe the Greke Poetes attribute this word to kynges, but I trust they build not on heathen mennes writinges, and yet that name there is geuen theym, foz their fatherlye loue towarde their Subiectes: rather then their royall autozity. But compare them with shepeherdes that keepe oure sheepe in dede, of whom they haue their name, and easely their nature, property, office, and autozity shalbe spied, Gods people are cald oft in the Scripture, sheepe (as we thy peopie & the shepe of thy pasture will praise thee) and their teachers are called shepeherdes: because the one should in liuyng followe the simplicitye and obedience of shepe, and the other, the carefull paines and diligence of shepeherdes in fedynge, healynge, releuinge, guydynge, correctynge. &c. Looke than what tempozall autozitye the sheepeherde hais ouer his sheepe: and the same spirituall power haue the Byshoppes ouer the Churche.

Pſa. 79.

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The good shepeherde will not lette hys shepe feede in hurtful and roating pastures, but wil remoue them to good feding groũdes: So moze wil Gods good shepeherdes let Gods people and his bzethzen be poisoned wyth false doctrines, but by his autozity roote out and confute them. The true shepeherd if he see the wolfe oz fore come to deuoure the flocke, he will watche and defende the folde: so shoulde the good Bishop by his office. The good shepeherde will saue the scabbed sheepe, bzing home the stray, and fede the weake and hungry: so wil the good Byshop accozding to his duty. The good shepeherde if his shepe be vnrulye, wil set his dogge to pul him downe and tame him: yf any can not be healed, he will cutte it of, and kil it, foz infecting the rest: so wil Gods good Byshop with the thzeatninges of Gods vengeaunce, pul downe the vnbzidled stomaches of the people, make them to tremble and quake at Gods iudgementes, and if anye can not be reclaymed, he wil cut him of by excomunication, seperate hym from the felowshyp of gods people, not suffer him to communicate the Lozdes Supper, whyche is the bande of bzotherly loue, and fozbidde all good folke his company, ý thzough suche shame he may be bzought to knowledge his faut & amend, that he may ioifully be

receaued as a brother in the companye and felowship of Gods people agayne, and communicate with them in prayer, doctrine, discipline, and sacramentes as afore. In these pointes the autority of Byshops is so great, that it extendes to Prince, pope, & prelate, & none is exempt, but as they be subiect to Gods word, sacraments and doctrine, so must they obey Gods true minister and discipline. As for example, the good Byshop Ambrose dyd sharplye correct and excommunicate the Emperour Theodosius for a rashe murther done by his commaundement, and whether he is more praise worthye that would or durst rebuke and excommunicate so mightye a Prince: or the good Emperor that willingly submitted himself, and obeyed his correction, it may be doubted, the power and autority than of Bishoppes is spirituall, belonginge to mans soule as their office and ministery is, and it standes cheiflye in these twoo pointes: in doctrine and disciplyne. As the temporall officer in the comen welth hais not the swearde committed to hym in vaine, but to defend the good, and punishe the euill: to smite the ennemy, and saue the subiect, to prison the frowarde, and loose the giltles: so hais gods minister in his Church full power and autority to teache sound doctrine and confut

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the false, to beate downe hawty mindes, and raise the weake, to bind & loose the conscience by vertue of Gods worde, to throw into hell the obstinate, or lift into heauen the penitent, to cast out of Gods Church, and receiue agayne suche as he rightlye iudges by the Scriptures mete for mercy or iustice. And as Saint Peter calles Christ our lord the shepeherd and Bishop of oure soules: so those Bishops that folow Christ will chalenge no more autority to theym, than their Maister Christ had.

I am sure thys pleases hym well to heare, specially of my mouthe, that such spirituall autority is geuen to spiritual ministers to execute on all sortes of people: for as they belie vs in other thinges, saying: we teach false doctrine, and moue the people to sinne, so they saye that in denyng them their vsurped autority, we take from theym, that whyche is due to them. Yet in graunting thus much vnto them, I meane as they teach (that Priestes and Byshoppes haue this power of theym selues, or whan they be greased wyth the Popes oyle, that they may execute it whan and on whome it pleases theym) but that God worke it by them, as his wisdom thinkes good, whan they vse them as he appointed them. For as the iudge or pursauant that bringes the

kinges pardon to saue a thiefe on the ga-lowes, is but the Princes seruaunt, and not the chiefe Sauiour and delyuerer of the condemned, so in this absoluing and rayling vp the sinful clogged conscience, the chyefe praise and worke is gods, and the Bishop or minister is but Gods ser-uaunt, goinge his message by his worde and commaundement to saue and loose them whom it pleases God to offer this grace vnto.

But mee thinke I heare him saye: If Byshops in temporall causes haue not thys autority, why sit they so oft by com-mission now vnder ỳ gospel in temporal maters. In dede forsomuch as they sit by commission, it proues that it belonges not to their offyce, as appointed by god, but in ỳ they serue the Prince as they be bounden. Who wils and commaundes thē by Comission to serue in such place and tyme. The Byshops offyce is chiefly taught in the scripture by the holy ghost: and from him he receiues his Commissi-on, and is not inuented by Pope or man. If ye compare together Saint Paules Byshop described in Timothe and Ti-tus, with such toyes as the Popes Pre-lates are ordeyned to play and feede the people withal: they are as lyke as blacke and white. Saint Paules Byshoppe is in the firste place licensed to marye, the

Popes

Popes are forbidden wiues, and alowed hoores for money. Saint Paules Bishop must preache: the Popes thinke it shame to stand in the Pulpit. Saint Paul wils his Bishop to haue his childzen obedient with al reuerence: the Popyshe Priestes Childzen sit by other mennes fires, and brought vp most wantonly. The Pope hais commaũded his Bishops to christen belles and shippes, to halow Miters and staues, ringes, Churche yardes, Altars, Superaltares, albes, vestimentes, Chalices, corporas, Palmes, ashes, candels, water, fire, bread, oyle, creame, flowers, strippes, swordes, crownes, fingers. &c. This is their holle lyfe, and yet not one suche worde appointed theym by God in Scripture. What is this, but to forsake Gods ordinaunce, and folow their owne deuyses, to prefer man and his doinges, to the wisdom of the holye ghost. When he hais done all these thinges, he maye say, he hais serued his maister the Pope, and done his commaundement, but not one thing that God biddes him.

Yet remaynes one doubt vnanswered in these fewe wordes whan he sayes, that the gouernemente of the Churche was commytted to Byshoppes, as thoughe they had receyued a larger & higher commission from god, of doctrine & discipline thã other lawer priests or ministers haue

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and thereby might chalenge a greater prerogatiue. But this is to be vnderstand that the Priuileges and superiorites which Byshoppes haue aboue other ministers, are rather graunted by manne for maintaining of better order and quietnesse in commen wealthes, then commaunded by God in his word. Ministers haue better knowledge and vtteraunce some than other, but their ministerye is of equal dignitye. Gods commission and commaundement is like, and indifferent to all, Priest, Byshop, Archbyshop, Prelate, by what name so euer he be called:
Mar. xvi. goe and teach baptisinge in the name of
Ioan xx. the father, the Son, and the holye ghost.
And againe whose sinnes so euer ye forgeue, they are forgeuen, and what soeuer ye loose in earth, it is loosed in
Act. xx. heauen. &c. Likewise the Lordes supper by whom soeuer being lawfully called, it be ministred: it is of lyke strength, power and holines, Saint Paule calles the Elders of Ephesus together, and sais, the holy ghost made them Byshops to rule the Church of god, he writes also to the Byshops of Philippos, meaninge the Ministers: for neyther Ephesus nor Philippos were so great townes, but one lytle Byshoprycke is a greater compasse of ground, than they needed not manye Byshops, therefore this diuersitye of absol-

soluing sinnes, inuented by idle brains, that a simple Priest maye absolue some small ones, other greater belonge to the Byshop, Tharchbyshop clames an other higher sort, the rest and fowlest sort, pertein to Popes and Cardinals, as the fathers & maintainers of them: these I say are so foolish & childish to beleue, that I think it not nedeful to speake of thē, they are not grounded on Gods word, & therfore must nedes be vntrue, and not to be credited because our faith hangs only on the holy scripture, greadye couetousnes to enriche thēselues, hais inuented these as also the rest of their superstition whiche they tearme religion. Saint Jerom in his commentarye on the. i. Chapter ad Tit. sais: that a Byshoppe and a Priest is all one, and in hys Epystle ad Euagrium, he sayes: that the Byshop wher so euer he be, he is of the same power and Priesthoode. Rome makes him not better, nor Englande makes him worse. A Byshop is a name of office, labour, and paynes, rather then of dignytye, ease, welth, or ydlenes. The word Episcopus is Greke, and signifies a Scoutwatche, an ouerloker or Spie: because he shoulde euer be watching and warning, that the deuill our enemye do not enter to spoyle or destroy. And as in warre, the watchemen, Scoutes, or Spies, yf they fall on

Mynyster autorityes of like power, al

slepe

slepe or be negligent, they betraye their
felowes, and deserue death: so in Gods
Church, if the Bysshops watch not dili-
gentlye, and saue their sheepe, God hais
pronoũced sentens of death against them
by his Prophet. I made thee a watche
man to the house of Israel sais the Lord:
thou shall heare the word of my mouth,
and declare it them from me. If I say to
the wicked, thou wicked, thou shalt die,
Ezech.33 and thou wilte not warne hym to take
hede to his way, he shall die in his wic-
kednes, but his bloude I will require of
thee. But I thinke the holy Bysshops he
crakes so much of, haue their callynge of
the Dutche name, that signifies byte
shepe: rather than of the Greke, that tea-
ches to saue sheepe by his painefull dili-
gence. If they were not to muche blin-
ded in their owne folyshnes, they might
see in the last subsidye graunted in the
tyme of their owne raygne, that they
graunt those to be their betters, & above
theym, from whence they receyue their
autority. The Parliament geues theym
and their Collectours, power to suspend
deprive, and interdite anye Priest that
paies not the subsidy: In that doing they
graũt the Parliament to be aboue them,
& from it to receiue their power. Yea fur-
ther to let them se how they be contrary
to thẽselfes, they giue a lay man (as most
part

part of their Collecters were) powꝛer, to interdite, ſuſpende and abſolue a Pꝛieſt: whiche both be contrarye to their owne doctrine. I had not thought to haue ſaid ſo muche on theſe his fewe wooꝛdes, and yet muche moꝛe hanges on this their opinion of claming theſr vſurped powꝛer aboue Pꝛinces and other miniſters. Foꝛ if thys their opinyon were true, that god gaue them ſuch autoꝛity ouer his Churche as they clame, it might be ſaydc on theym, as the Poete ſais, Ouem lupo comiſiſti: that God had appointed wolues to kepe his ſhepe.

There Saint Iames beynge By ſhoppe, and there ſayd Maſſe.

ALas pooꝛe Maſſe that hais no better a ground woꝛk to be bylte on than falſe lies, and ſo vnlerned a Pꝛoctour to ſpeake foꝛ it. I pꝛay you who helpt Saint Iames at Maſſe, who halowed hys Coꝛpoꝛas, Superaltare, Chalice, veſtimentes. &c. Who was deacon and Subdeacon to reade the Epiſtle and Goſpel, who rang to the ſacring and ſerued the par: foꝛ I am as ſure it was a ſolempne feaſt, and that theſe thinges were done, as he is that S. Iames ſaide maſſe.

masse. Ye that tolde you the one, could haue told you the other as well as this, if he had lust, and ye saye your Masse can not be saide without these trinkettes. I praye you what Masse was it: began it with a great R. of Requiem, or Scala cœli, or resurrexi: For the plague, or murrion of beastes: part of a trentall, or for all christen soules: if ye wil haue vs to beleue it ye must tell vs some more. I praye you also which Saint James was it, for we reade of diuers of that name, both in the Scripture, and other histories liuyng at that time. It is not inoughe to saye, so it is: but ye must proue it, yf ye will be beleued. I pray you whose masse as they terme it vsed he, and of whose makynge was it: Chrisostomes or Basils, Gregories or Ambrose, or that whiche beares hys owne name of Saynt James: what language spake he: Hebrewe, Greke, or Latin: these thynges must be proued afore your Latin popish patched Masse, by so many Popes in so manye yeares, or it was broughte to his perfection, canne be proued. Doe they thynke that because my Lord Bishop, Maister Docter, or such Scauingers, and corner crepers, as this Champion is, say it is so, and deceiue the people with lies priuely in corners, that none dare saye against it openly, but all their sayinges must be beleued: I do not

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take them to be of that autozitye oz credit. But I will not ſtand with him in al theſe narrow pointes, although I could kepe him much play in ſo doing. I agree that James bzother of oure Lozde, was Biſſhop there at Jeruſalem as the auncient wziters teſtifye: but that he ſaid oz did anye thing lyke the Poppyſhe clouted Latin maſſe, that I vtterly deny. Foz that the church, alter, Superaltare, veſtiments, Chalyce. &c. ſhould be halowed afoze they could haue maſſe ſaid in thē, on theym, oz with theym, it is playne wzitten in their owne law, de conſecra diſtinct. i when they haue pzoued that S. James had theſe halowed, howe and by whome they were halowed, than I will beleue he ſaid their foliſh maſſe, and not afoze: foz their maſſe canne not be done without them. Alſo if they will be beleued, they muſte declare what ozder of maſſe he vſed, was it Chziſoſtomes, Baſils, Juſtines, Tertulians, Auſtins, Dionyſius, Iſidozus, Gregozies, Rabanus, the Romaines, oz whoſe els? Surely all theſe were vnbozne manye yeares after Saint James died, that it coulde not be theirs, whi (I am ſure) ſome will ſay is there ſo many diuers ſoztes of ſo manye holy fathers to miniſter the Lozdes ſupper, and our holye Biſhops of late haue burned ſo many innocentes that would

not vse their only one disordert order of massing, as though all other were hereticall and schismatical (as they terme it) but that onely one which they haue deuised, disguised and misused: yea surelye these diuersityes al be printed and to be had wyth manye moe godlye ones, and therfore they can not deny it: and bicause they be prynted, I will not stande to rehearse them holly, for it were infinite.

There is yet an other liturgie in Print, (which worde they cal and vnlearnedlys translate euer a Masse) bearing the name of Saint James, but euen in their late raging time of madnes, whan they had gotten certayne copies of these Greeke liturgies, or ministring the Lordes supper, thinking to haue printed them, and that it woulde haue stablyshed their doinges: whan in triall and translatynge them they see it fall oute otherwais and to make against them, they let it alone, and suppressed it: like as the same holye father and Cardinall fysshe prynted hys booke that he wrote against king Henry the eyght, to please the Pope wythall, and to sturre Themperoure to warre against England, for falling from Popery, and after his conscience accusing him to haue done amysse, he burned all the bookes he coulde come by, and yet nowe they be commonly solde to his shame as

these

these Liturgies be to theirs. Al these orders of ministring the Communion differ from their Pope holye relique, their Latin masse in the chiefest poyntes: that is that the Priest prayes not alone, nor in a straunge language, eates not, nor drinkes vp all alone, nor receyues it for other: sels it not for money, nor swepes the Popes scalding house, his purgatory with it: but the people pray with him in theyr mother tounge, receyue wyth him for the coumforte of their owne soules, and not for pockye pigges, scalled horse, nor scabbed shepe, neyther making trentals or marchandise of it, but in remembraunce of Chrystes death, who dyed for them.

But that Sainct James neuer sayde the Poppish masse (as they would father it on him) the Pope himselfe grauntes. Pope Gregorie the first (called the great for his greate holynes and learninge, in comparison of the rest) sais that the Apostles consecrated the host onlye, with the Lordes prayer whan they minystred. Than Saint James if he ministred anie thing at al there euen by the Popes confession neuer sayd their latin Masse, nor any thing like it. For that consecration in latin of theirs, hais many longe other prayers, crossinges and blessinges, and superstitious Ceremonies as all menne

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see beside the Lordes prayer. And in that same selfe Chapter of Gregorye, ye shal see other diuersites of Ceromonies and prayers there rehearsed, wherein the latin masse differs from the Greke and other. Wherefore it was not thoughte of old time to so many holy fathers, a wicked thing to haue diuers orders in ministring the communion, though our blousye butchers will not swarue an inche from their father of lyes: but burne all that gainsay them. Howe manye toyes, crossinges, blessinges, blowinges, knockinges, knelinges. bowinges, liftinges, sighinges, houstinges, tournynges and halfe turninges, mockinges, mowings, slepynges, and apysche playinges, softe whisperyngs, and loud speakinges haue we to consecrate our owne deuises with all, or it can be getten done? Moreouer if Saint James should haue vsed our latin canon and priuitye of the Masse (as they terme it) in hys consecration or any such like, he shoulde haue prayed to hym selfe, and worshipped himselfe beynge a lyue, whyche were a greate absurdite to graunt. For the latin canon and prenity of the Masse is full of praying to Saintes, and names them particularly; amõg whom Saint James is one himselfe. Than Sainct James vsynge the Latin Masse as they say he did, he shoulde haue praye

Saint Iames neuer sayde Masse.

prayed to himselfe: and worshipped himselfe beinge aliue: which I thinke whan they aduise themselues better, they will not graunt to be true, nor meete to be done: and wyth suche wicked foolyshnes I trust they wyll not burden Saint Iames withal. Furthermore it skils much what language Saint James vsed: for our holy Byshops think it not mete that their holy relyques shoulde be vttered in our Englyshe tunge. Saint Paule sais, he had rather speake fiue wordes that he vnderstandes, and to teache other, than tenne thousande in a straunge tongue, oure Prelates saye, nay. None will prepare himselfe to warre, except he vnderstand what the trumpet blowes: no more can any learne his duty to God, if he vnderstand not the thinge that is taught, and the language. Oure Prelates saye: that blinde ignorannce is the mother of deuotion: but Christ sayes: ye erre because ye know not the Scripture, Whan ignorannce is the cause of errour. By like God eyther vnderstandes not Englyshe, or els he is partiall, and loues not oure Englyshe tounge so well as the latin: and yet to speake or vnderstande dyuers languages is the gifte of the holye ghost. Surelye if the holye ghost, geue the grace to speake and vnderstande dyuers languages, God can not hate them i. Cor. 14.

that vse anye of theim, nor disalowe the giftes of the holy ghost in any man. We rede (for they be tourned into latin and printed) that other Countries haue vsed of olde time, and yet do at this day their owne language in ministring the lordes supper. Why than may not England do the same? What fault haue we made more than other? Chrisostomes order of the Communion Basils, and that which beares the name of Saint James, were written in the Greke, whiche the people vnderstoode, and aunswered in the same language. The Syrians, Athiopians, Armenians, Moscouites, and the dominion of Prester Joan doe at this day and euer did vse their owne language whan they ministred, and out of them are turned latin that easily it may be sene how we differ. The good Christian Emperor Justinian commaundes plainelye in hys ciuill lawes. Nouell constitut 124. and. 126. that all thynges shoulde bee done in the Churches in those languages whyche were knowen in the Countries, and also that the wordes of baptisme and the lordes supper shoulde bee spoken in a loude voyce, that thereby the deuotion of the hearers might be stirred vp: which al (although they were written a thousande yeares sins) our holy Papistes deny and saye it was neuer done, nor ought to be done,

done, noz that Pzinces haue anye suche autozitye to commaunde oz medell in.

Pope Pius the seconde beares witnesse that the Sclauons whan they made sute to minister in their owne tunge, and the Pope made curtsie to graunt it, a voyce was hearde from heauen, that euery spirite and language shoulde pzayse God, and so it was graunted them to vse their owne language. The Popyshe kinde of mariage althoughe the rest was latin, yet the best part was English. I N. take thee N. to my wedded wife. &c. I N. take thee N. to my wedded husbād. &c. If this was well, why not the rest also. If in making pzomises we vse that language whiche we vnderstand, why shoulde we not do it to vnderstand what God commaundes vs? Is a pzomise to man moze to be considered than that which is made to God? If these thinges shoulde be denied, they be in Pzint, that euerye man may reade, and therefoze I wil not stand longe in rehearsinge of theym: Are these tongues moze holye than oures, that the holye misteryes maye bee vsed in theym and not in oures: I leaue oute the Boemians and Waldenses, which haue vsed to communicate in their owne language many (though not al) these. CCC yeres. The Germans, the Italians, and the French I passe ouer because it is not olde.

æneas Syluius Pistor Boeica. Ca. 13.

olde. But these Countries they wil say, are in the East parte of the worlde, and partes of the Greke Churche, whiche neuer was subiecte to their holye father the Pope, and in these thinges they doe erre, but the west Church (worshippinge the Pope) would neuer suffer anye suche thing. In thus sayinge they proue the Pope to be worse than the Turke, Prester Joan, the Sophi, or anye Heathen Prince that will not suffer Gods people to worship their God in their owne language as they doe. It is great maruaile to me why oure holye Prelates will not haue the people to praye in Englishe seing the common rude sort and altogether vnlearned in all the farre Northe partes of the Realme, euen the borders: haue euer vsed the lordes prayer, the articles of our faith, and tenne commaundementes, and yet do in Englysh meter differing nothing from the true sense of the scripture. They neuer learned them in latin, and can not nor wil not learne that they vnderstand not. Surely: Gods wisedome in their rude simplicitye, does confound these proude Prelates wicked Poperye.

Yet is there remaining one of ỹ foulest lyes that is commenlye red or writen in the Popes testament, the decrees wherein they bylde their faith: whiche if thys

proctour

prooue and all his partakers can proue to be true, I will saye with theym: It is writen de consecra distincto. i. ca. Iacobus that Saint James ỹ brother of our lord, Bysshop of Ierusalem, and Eusebius Bysshop of Cesaria made their masse. If this haue any likenes of a truth in it, let the world iudge. Saint James was Bysshop of Ierusalem and there liued continually, not wandringe into other countryes, as other Apostles didde, but there suffered martirdome: beynge throwne downe from the pynacle of the Temple, where a Fuller smote oute his braines, with a clubbe. In Ierusalem then their naturall speache was Hebrewe, and the prayers that they vsed in the Temple were onelye the Scriptures, and in the Hebrew tounge, as the Iewes do to this day, in their Synagoges: (wherein they proue themselues better than ỹ Papists, which in their Churches haue few praiers of the Scripture, but manye foolishe ones deuised of their owne braine, and in a language that the people vnderstande not.) Therefore whan they haue proued that the Latin toung was vsed in Ierusalem, or that Sainct James prayed in Latin (although I doubt not but he had the gift of tounges as well as other Apostles had) I shall than beleue theim.

The order of the Communion whiche is abrode in the name of saint James is in Greeke: but that he wrote or spake latin in Hierusalem, there is no probability in it. And if he made oure latin masse than, that should be vsed now throughout the world, why woulde he make another in Greke so far vnlike to it? both can not be true that he made one in Greke, and another in latin, so farre vnlyke one to the other. Afterward the gloose vpon this text of the Popes decree, afore rehearsed de consecra distincto .i. sayes: that Sainct James made the Canon of the masse, and Eusebius added other peces to it afterwarde: but beside that inconuenience whiche I spake of afore (that Saint James than shoulde praye to himselfe, yf that were true) a greater vntrueth wold folowe, that is to pray to Saints, that were vnborne, some C. some CC. some. CCC. yeare after and more: as to Cipriane, Cornelius, Laurence, Chrisogonus, Damianus, which and such like women as Luce, Agnes, Cecili. &c. are put in their Canon, or priuitye of their latin masse. Is this lyke that Saint James a saint himselfe woulde praye to a saint (if they were saintes) that was yet vnborne so many yeares after his death. But it may be thought that they knewe these thinges to be so foolish that if they were

were openly redde and vnderstand, they would be laughed at & despised, & therefore they inioyne their Chaplaynes to speake softly whan they say these things that none should heare theim what they say. If it were good, it were no daunger in letting it be heard, for it would make them good that heard it (for faith comes by hearinge) thoughe their opinyon is that it would be despysed. But surelye hearynge is the waye to make menne good.

Yet folowes a greater inconuenience if this Popes decree were true. For as the glose there sais, that Saint James made their Canon, so it sais that Eusebius whiche liued (as he sais) vnder the Emperour Julianus Apostata, shoulde make the rest. How can their great relique the masse than be. M. D. yeare old, as they crake it to be. This counsell of of the Apostles where Saint James said masse (as this Proctour sais) was aboute l. yeare after Christ our lord was borne, and not full. rr. yeares after he was crucified (as manye histories doe testifie) but Eusebius lyued vnder Julian Thempe-rour CCCIr. yeare after the birth of our sauiour Christ: & now sins Christs birth, it is. M. D. lrii. Thã take CCCIr. out of M. D. lrii. and so remaines but. M. CCii

So

So by their owne accoumpte they lie CCCIr. yeare in the auncientye of their masse.

But yet a greeter lie, Eusebius was a Grecian and neuer wrote in Latin, that any history makes mention of: how than wrote he their latin masse? Yea where Gregory Bishop of Ro. in the Epistle afore alledged sais: that one Scholasticus made the prayers of their Canon, howe can this be true that Saint James made it: darre they deny that whyche the holyest of the Popes their fathers, sais is so.

Lib. Epistula. 7, Ca. 63.

But bicause they charge vs with contrarietes and diuersites of opinions, and are most in that faute themselues. I wil yet let them see more where in they dyffer among themselfes: Isidorus lib. i. de origine officiorum Ca v. as Faber alleges him, sais that Saint Peter ordeyned first the order of the Masse or prayers, with whiche the consecration is made, and that the holle world folowed the same order, and this was done by Peter at Antioche as the same Ioan Faber sais Than how is that true that saint James and Eusebius made it at Jerusalem: nay how can any of these sayings agree with Platina one of ỳ Popes sworne men which affirmes, that Pope Sirtus appoynted the Sanctus to be songe. Gregory the Kirieeleeson

Ioan Faber de missa vergez.

eleeſon: Teleſphorus, Gloria in excelſis: Jerom the Epiſtle and Goſpell. Leo the eenſing: Innocentius. i. the par. Sergius the Agnus. &c whiche all lyued a greate ſort of yeares a ſunder, and from the firſt to the laſt, afore it could be patched together, it was ſix hundreth yere. For Gregory was Pope ſix hundreth yeare after Chriſt was borne. Other ſortes of reckening there be, which Pope added whiche parte to the Maſſe, and they agree not on the names, but in the number of yeares there is no great difference: For it was ſeuen hundreth yeare after Chriſt afore they had perfectly patched it together, and brought it in eſtimacion as appeares by theſe reckninges. Where is nowe their. M. D. yeare they crake ſo muche on? whan they haue lerned to ſpeake the truth, and agree among themſelues: they maye better blame other that dooe not. I wil not lay all their lyes and diſagreeinges to their charge, for it were to longe, but whan they haue aunſwered theſe, then they ſhall haue moe. In the meane tyme theſe are ſufficient to lette them ſee that haue eyes, and be not wilfully blinde, how vaine their bragginge lies be whan they crake that their ſuperſticion whiche they terme their religion, is ſo old: & that the contrary was neuer heards of vnto nowe a fewe yeares paſt.

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There is another sutteller sort of Papistes, and whan they see these thynges to be so foolyshe, that they haue no good grounde worke, nor able to be defended, they say, that Christ himself said the first masse: and yet that is as vntrue as the rest. For the reasons that I made agaynst the canon of S. James (as they cal it) ỹ same may more iustly be applied for our Sauiour Christ. I am sure they will not say that he eate all alone, nor prayed to any saintes, nor what kind of masse it was, they are not able to shewe, and proue it so to be. I graunte, and most true it is: that our Sauiour Christ instituted the holy communion, or the lordes supper (as saint Paule calles it) but for anye thinge done by him to proue their masse I vtterly deny. In hys laste supper he sacryficed not for the quicke and the dead as they doe in their masse: but that sacrifice was offred bi himself in his own body & bloudshed on the crosse, on good Fridaye, the nexte day after that he instituted his holye supper, the night afore, and bad theym do that in remembraunce of him vnto his cominge againe. This is that whiche we desire all to folowe: this is that, whyche condemnes their masse: this is that, which we would haue all to eate and drinke of that bread and cuppe with the mynister, as he dyde wyth hys

Apostles,

Apostles, and as Saint Paule willes the Corinthians to doe: and not one Priest to stande liftinge it ouer his heade to be worshipped, & the people to stand gasing at it, and be content with loking at it: & whan they receiue to take both the bread and the cuppe, and not to rob Gods people of the one halfe of his supper, ỳ bloud of our Sauiour Christ, which he shed for the laye people, as well as for Priestes: and badde theym drinke it, as well as the Priestes: for he loued theym, and dyed for theym as well as for the Priestes. And Priestes can no more saue them selues, than they can, but haue the same sauiour that they haue, and must goe to heauen the same waye that they doe.

And because they crake so proudly of the auncientye of their masse, let me see in what auncient writer they reade of it or finde the worde writen. I know they woulde faine haue the woorde to be Hebrewe: but if it be so, it rather makes against them, than with them. For if it be a sacrifice of the Iewes, than it is taken awaye by oure Sauyour Christ, and fulfilled by hym, as all other sacryfices of Moyses be: or els they be Iewes vsing those sacrifices, whych god forbad to vse at these dayes after the coming of christ: Masse.

Thapostle

Thappostle to the Ebrewes sais, that if the Priesthode be taken away and translate to another sort, than the law is taken away to: but the Priesthoode of Aaron is taken awaye and all his sacrifices (or elles Christe is comen in vaine) why than the lawe of sacrificing must be taken away to, as Thapostle there sais. Hebre. 7.

If they consider the nature of the Ebrewe worde, they woulde not stryue so much about it. They glory muche that the name of their masse is Missah in Ebrew, and shoulde be written deutero 16 c thereof should Missa come in latin, or els the Ebrew name to remaine still. The word Missah signifies a free will gift that a man offers willinglye vnto the lorde: and not only that which the Priestes offer of themselues, but also which any other manne freelye bringes to be offered, Therfore if this word or place make for them, it proues that all maner of menne may say Masse: For euery manne maye willinglye bringe what he lust to offer: and than Priestes haue spunne a faire threde in alledginge this against theymselfes, and proouing that euery man may say their masse. But the word signifies also a lyftyng vp, as some do take it, and therfore they proue their eleuation by it. Thus they be driuen to hard shifts, that they can not well tell what to make of it

it. They are well content with eyther signification or both, if they might kepe it, for the one biddes menne bringe, and they would gladly take: the other to lyft vp as a sacryfice, and that maynetaynes their state. Reade the place, and than iudge the meaning. Thou shalt kepe the holye daye of wekes, sais Moises (that is Whitsonday. vii. wekes after Easter) and thou shalt bring a gift of thine own free wil, according to thy power as the lorde hais blessed thee with much or little. Deut. 16.

This free gifte is called Missah, and the people must geue it: than if it make any thinge for masse, it makes also that the people should say masse: for they bring euery one this gift as they be able. The Priestes say not masse freelye but for money, and therefore it can not be called a freewil gift on their part. But because they are delited with giftes, and wil not saye masse freelye, they rather grounde them selues hereon, that they maye not onely sel, but raise the price of them, and lift it high ouer their heades. They may speake well of the Gospel if they would or had any good natures in them. For their Masse was neuer so honoured, nor at so great a price as the gospellers haue made it, at a hundreth marks, where they will sell it for a grote, and God forbyd that euer it be better cheape. Surely if it

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be so good(as they report it to be)it is to good cheape yet,and they with sellynge so good cheape, haue brought it oute of estimation. A good thynge can not be to deare:and surely he that will lie broilynge in purgatorye for sparinge .i.d.a grote,or x.s.for a trentall, he hais few frendes:& if he be able,to pay it and wil not,I wil neuer be sory for him,though he ly there still.There is an other Ebrew word called Mas,that signifies a tribute, which may wel be applyed to it(because they be delited with auncient names,I shal helpe them)for it is the greatest tare that euer was laid on ỹ world.Al princes heathen & christened laid together,neuer tooke such a tribute of the people, as the Pope and his collectours do by masse. For masse Princes haue geuen whoile countries,noble men their land, and the people their goods,they haue disherited their children,and impouerished theym selues to fede the Popes chaplains & bye masses.Alas deare penny worthes,for so vile a thing. The Duethe word Messe helpes theym well to, whiche signifies a fre marte,or fare for al people to resorte to with all wares to bie and sell, and wyth suche libertye, that those euyll menne whiche darre not, nor maye not come neare at other tymes wythoute daunger,than may freelye goe and come

with

wythout harm, after that the market be be ronge, as they vse. So is their masse. What ware so euer is brought for it, it is welcome, they refuse none, wolle, bacon, chese, Frees neuer refused, and be he neuer so wicked, it is not denied him, It is a salue for all sores, and heales all wickednes and sorowes that fall eyther on manne or beast. They would faine haue it auncyent, and therefore they seke the olde Autours where the worde Missa may be founde. They allege Ignatius, Clemens, Dionisius, Sozomenus. &c. where they woulde make menne beleue it were red. In dede in translating these oute of Greeke, they vse the same worde, but he that hais redde his Greks grammer can sone vnderstand that there is no such worde in Greke. Therefore as Thinterpretour does foolyshlye vse the worde: so foolyshlye they folowe and beleue him: The woorde is latin, and is vsed in no latin wryter commenlye afore Gregorye the firste, who liued fire hundreth yeare after Christe, saue twise or thryse onelye in Ambrose in hys Epystle, and yet he lyued. CCCC. yeare after Christe. Than they haue not so greate cause to crake of auncientye of the thinge, nor of the woorde, seynge neyther Ebrewe, Greeke, nor Latin, can

Lib. 5. Epistula. 33.

can be proued to haue such a word in such e a signification, the space of four hundreth yere after Christ, no nor than neyther, for thoughe Ambrose vse the worde yet it signifies farre otherwaies, as Ambrose order of communion wel declares. I wil not stand to rehearse the manifold interpretacion of the latin woorde, and what the meaning of it is, least ye wold laughe, herafter if occasion be geuen by them, I shal more fully entreat of it.

One thinge I woulde demaunde of maister Proctour, and if his aunswere be not ready, I am content he aske counsel, so that he aunswere substancially, that it may abide triall. Good fridaye masse, why does it differ from all the yeare beside: one of these iii. must nedes folowe, eyther that one masse only is good, & the rest noughte, or the reste good, and that nought, or els (as I am sure he will saye) both are good. If bothe be good, that there may be diuers sortes of theym: If there may be two diuers sortes, and both good, why may there not be a thirde or fourth as good? Why than maye not the order now apointed in English be good to? On good friday there is neyther Epistle, nor Gospel, Gloria in excelsis, nor Crede, Sanctus, nor Agnus, Canon nor pryuity, crossing, toying, nor blowynge nor their woordes of consecration, pa-

Good Fridayes Masse.

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nor Ite missa est, not so much as Dominus vobis cum: but streight after confiteor, he leapes post haist ouer all, to the Pater noster. Surely if this be good one daye it maye be vsed oftner: and this agrees best with that that Gregory sais: The postles consecrated onelye wyth the Lordes prayer: and therefore it seemes that if anye of their masses shoulde be good, that thys goes nerte to the best and simpliest sort, without all curiositie. If they may doe all perfectlye this daye, without their canon, than their canon & priuitie is not of so great force as they make it to be For sure if this be well on this day, it maye be well on other dayes to, for God is no chaungelynge, nor he commaundes not one sort of communicatinge his supper to daye and another to morow, but alwaies suche a one which agrees with his word. Their commen aunswere & solution is knowen, but it wil not serue: they must prouide better stuffe, or els theyr doings be foolysh. But to make an ende of this great controuersye for thauncientye of their masse, ye shall heare it determined by a mirracle from heauen. When there were diuers sortes of masses, as they be called, vsed in latin in diuers places, as at Millane and euery where almost generally there was vsed, Saint Ambrose

order of Communion which there continues to this daye, and Gregories order was vsed also in other places: the Pope to determine the matter, woulde trie whether should be alowed through his Dominion (For Gregories was not vsed at all in Fraunce) and it was thought shame that Ambroses order being but a Bishop should be preferred to the Popes. Therfore he tooke eyther of their masse bookes as they terme them, in an Euening laid them on the Altar, locked the Churche doores, and desired god to declare by some miracle whether boke should be vsed generally of all sortes. In the morninge Gregories booke leaues were found scattred al ỹ Church ouer: and Ambroses lay stil: the doores beinge fast locked all night (as he sais:) but wise men may doubt. This miracle maister Pope like a wise expounder of dreames sais, that as the leaues were torne and blowen abrode all the Churche ouer: so should Gregories booke be vsed through out the world. For this was done by God, as weil their great God Bell, did eate vppe all the meat that was set afore him al night as Daniell writes. But that a man may not be wiser than Mounser Pope, I would interprete this greate miracle thus: That God was angry with Gregories

boke

boke, and therefore rent it in pieces, and scattered it abrode: & the other as good, lay sound vntouched, and at the least so to be preferred. This was done by pope Adrian the first more than viii. C. lxxvii. yeares after Christ, and thus long their holy masse was in controuersy afore it was determined. Than it lackes much of .M. as they vntruly and proudlye crake. These thinges are not writen by any new menne or heretikes as it pleases theym to terme theym, but by their owne catholicke fathers: Durandus and Nauclerus. Yea Polychronic. lib. vii. cap. writes that the white obseruāt munkes vse by their profession Sainct Ambrose order, and not Gregories euen at these dayes: wherefore their masse is not generall. I woulde they did make an ende of liynge, that we myght make an ende of reprouinge theym: and both ioyne together in worshipping the liuing God only, and beleuing his holy word afore al other. Saint Austin in lyke controuersye of religion betwirt him & ỳ Manicheis prates thus. O great and almighty god & god of al goodnes, whom we ought to thinke & beleue that thou art inuiolable, incorruptible, and immutable: O triple vnity which al the church does worshippe, I hauing experience of thy mercye towarde me, praye thee humblye, that thou wilte not suf-

Retract. i. cap. xv.

fer theym to dyffer from mee in thy religion, and worshippe of thee, with whom syns I was a childe I haue had a most speciall agrement in felowship of menne. Amen. God graunte vs all this to pray and diligentlye endeuoure our selues to seke this vnity of religion in worshipping the liuinge God onelye as he hais taught vs in his holy word, and no other waies, for his sonnes sake, our lord and christ, So be it.

" In Englande where the faith of Chryst
3 " and true religion was planted aboute the
" yeare of our lorde. C. lxxxii. Eintherius
" Pope, sendinge Legates to Lucius than
" kinge of Englande, which conuerted this
Realme to the faith, and establyshed true
religion in Englande whiche continued
CC yeares.

As the rest of al their doctrine is founded on the Pope so is this. This is their subtility to make men belcue that England hais euer receyued ỹ christian faith & religion frō Rome: & therfore we must fetch it from thence still: which are both most vntrue. If nothing els would, this one saying proues him to be vnlearned that thus sais: Gildas our countrey man in his history sayes, that Britane receyued the Gospel in the tyme of Tiberius the Emperour vnder whom Christ suffred. Does not Tertulian who lyued in the same time of this Pope write in his

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booke againſt the Jewes thus: Thapoſtles are declared in Dauids Pſal. to be the Preachers of Chriſt. Their ſounde he ſais went oute in all the earth, and their woordes vnto the coaſtes of the earth. In whom els haue all people beleued but in chriſt which is now comen. Whom haue other people beleued: the Parthians, the Medes, the Perſians, they that dwell in Meſopotania, Jurie, Cappadocia, Pontus, Aſia, Phrigia, Pamphilia, Egipt, and the parts of Libia about Cyrene, the ſtraungers of R. & Jewes, Proſelites, men of Crete & Arabia: and other people, as now the diuerſe ſortes of the Getes, and manye coaſtes of the Marrians, al the boũders of Spaine, diuerſe nations of Fraunce, and the places of the Britanes, whiche the Romaines coulde neuer attaine to, nowe are ſubiect to Chriſt, and the places of Sarmatia, of the Danes, the Germanes, the Scithians, and of many other hid people and prouinces, & manye Jles vnknowen to vs: and whiche now we can not recken. In all which places reanes the name of Chriſt which is now comen: Thus ferre Tertullian. Marke in how many countries, he ſais the name of Chriſte reaned, it was ſo commenly and well beleued: and howe amonge theym, he reckens the wildeſt

Englande receiued no the fayth firſt from Ro, but in Thapoſtles tyme.

places

places of the Britaines to be of the nũber: and these were chrystened in hys time, who liued in the same Pope Eluetherius time. Than it was not Pope Eluetherius that first sende the christian faith hither, but they had receyued the Gospell afore he was borne: does not some Chronicles tell that Joseph of Arimathia, came hither & preached here: no doubt eyther he or some Apostle, or scholer of theirs hadde preached Christ here, and he was receyued and beleued afore this Pope was borne. Beda writes that in his time & almost a thousand yeare after Christ, here in Britaine Ester was kept in the full moone what daye in the weeke so euer it fell on, and not on the sonday after as we do now. Wherfore it appeares that these Preachers came from the Easte parte of the worlde where it was so vsed, rather than from Ro. whiche condemned that vse. Paraventure Eluetherius helpt to encrease it, and sende some Preachers hyther, but that he was the firste, cannot be proued: yet woulde to God the worlde folowe that Gospell, religion, Lawes, and Counsell that Eluetherius gaue kynge Lucius. But letts it be graunted theym, that Eluetherius estabiyshed relygion in Englande: will it make any thinge for their purpose: re-

Polychronic. lib. 5. ca. 17.

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the Popes Epystle to the kynge, and than iudge. There is greate controuersye what time thys kynge lyued (as appeares in Fabians table) and therefore a frowarde manne myght doubt, whether anye suche thinge were or not: but I will not deale so precyselye wyth him.

In the yeare from Christes passion, Clxix. the Lorde Elutherius Pope wrote thus to kynge Lucius kinge of Britaine, for the correction of the kinge and his nobles of the Realme of Britaine. Elutherius Epistle to kyng Lucius.

Ye requyred of vs the Romane lawes and the Emperours, to be sent ouer to you, the whiche ye woulde practyse and put in vre within your Realme. The Romane lawes and the Emperours, we maye euer reproue, but the lawe of God, we maye not. Ye haue receyued of late throughe Goddes mercye in the Realme of Brytaine, the lawe, and sayth of Chryste: ye haue wyth you in the Realme, bothe the partes of the Scryptures: oute of theym by Goddes grace, wyth the Counsell of youre Realme, take ye a lawe, and by that lawe (throughe Goddes sufferance rule youre kyngedome of Brytaine. For ye bee Goddes Vycarre in youre

kingdome, accordinge to the sayinge of the Psalme. &c. O God geue thy iudgement to the king, and thy righteousnes to the kinges sonne. He saide not the iudgement and righteousnes of Themperour, but thy iudgement and iustice, that is to saye of God. The kynges sonnes be the christian people, and folke of the Reame, which be vnder your gouernement, and liue and continewe in peace within your kingdom as the gospell sais: Like as the henne gathers her chickins vnder her winges, so does the kyng his people. The people and folke of the Realme of Britaine be youres, whome if they be deuyded, ye ought to gather to concord and peace, to cal them to the fayth, and lawe of christe, and to the holye churche, to cherish and maintaine them, to rule and gouerne them, and to defend them alwais from theym that wold doe them wrong, from malicious men and enemies. &c. A king hais his name of ruling, and not of hauinge a Realme. Thou shalt be a kyng while thou rulest well: but if thou do not, the name of a king shall not remaine with thee, and thou shalt loose it, which god forbid. Thalmighty God graunt you so to rule the Reame of Britaine, that ye may raigne with him forever, whose vicar

Rex a regendo, non a regno.

vicar ye be in the Realme, thus far the Epistle. Marke I praye you what thys good Pope graunted, and whether he be of this peuishe Proctours opinion or of his holye Byshops that he crakes so much on. First he wils him not to take the Romaines lawes to rule his realme by, for they maye euer be reproued, but to make lawes accordinge to the scripture, which neuer can iustlye be gainesaid, and by them to rule. Further he cals the kinge Gods vicar twise in this letter: thirdlye he sais the kinge ought to call the people to the faith of christ. How can Papistes than be disobedient to kings, whan they see the Pope graũt so much to kinges: the Pope calles the king gods vicar: and our Papistes deny it, and say the Pope is Gods vicar. The Pope biddes rule by the Scripture, and refuses his owne lawes; but oure holye Byshoppes saye Scriptures make heretikes, and will be subiect to no lawes but the Romaines. Lastly he charges kinges to bring the people to the faith: but oure spiritualitye saye, kinges haue nothing adoe in Ecclesiastical matters, nor religion. They sticke much on auncientie, and the Popes autority: and yet those godly thinges which godly auncient Popes haue sayde and decreed, they can not abyde, because it takes awaye

their autozity and pzide. Platina and Polychzonicon wzyte that this Pope decreed that no manne shoulde refuse anye meate that manne eates: yf thys Pope say true, why haue we than commaunded vppon paine of deadlye sinne by Papists, so many superstitious kinds of fastinges & forbearing meates at certayn times. If they be not superstitious (because they wolde bind the consctience with them and make it sinne to breake theim) let theym proue it by the Scripture to be godly. If they be catholickes that beleue and folowe the Pope, why are we called heretikes in beleuing and teachynge that whyche the Pope hath wzitten: yf they wilbe called the Popes darlynges, why doe they denye the Popes wzitynges: If true religion was stablyshed here by this Pope, why than does this scauinger sweepe the stretes wyth contrarye doctrine to this Pope, and with false lyes. If they would haue vs beleue and honoure the Pope, they must first beginne theym selfes. Who will thinke that he geues good counsell & would haue men to folow him, which will be ẏ first ẏ wil do & teach contrary to his own sayings: these holy Byshops of oures, honoure their Pope in sufferinge for him, that neuer will thanke theym, and saye, they woulde haue all

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to doe the same: yet they themselfes are the firste that teache and doo contrary to this Pope, and many other of the eldest sorte, in all suche thinges as please them: and so they wyll correct hym rather than folowe the auncienst and best of theym.

> After that againe this lande beynge inhabited wyth Saxons beynge panims. Saint Gregorye Pope of Rome aboute the yeare of oure Lorde God. Dxcv. sent Saint Austin and his company, who by their doctryne and vertuous liuing, planted the fayth, and so established a true religion in Englande: the whych fayth and religion euer whan the people haue declined from it, they haue felt great calamities as well by the hand of God as by the conquest of the Danes, and after by the Normannes: and sythe the conquest from time to time. 4

As I noted afore, they deryue al their religion from Ro. to make men beleue that place (whiche is a sinke of all sinne and esteamed of none, but theym that knowes it not) to be the fountaine of all godlynesse. But as I declared afore, that they forsake all the auncient goodnes in Rome, so shall I by thys Popes doinges to, lette the worlde see if they will, that in mainetaynynge the Pope in wordes, by outward apperance they

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vtterly denye him in their dedes: & they onely pike out of the filthiest of theym, that which may maintaine their superstition, pride and tyrannye. That the Saxons invaded and obteyned thys Realme for the sinnes of the countrye, it is to plain, but whether Austin planted true religion the Doctors may dout, and his dedes will proue. It were to longe to write all that Galfridus Britanicus in his historie wrote about the yeare of our lord. M. C. L. in the latter ende of his viii. booke. ca. iiii. How the holye learned Byshops withstoode the teachinge of Austin at his coming into the Realme, and the Popes autority that send him: but these few woordes of his are sufficient to declare their mind. In the meane while was Austin sende of Gregorye, he sais, into Britayne to preache the word of God, to Thenglysh menne, which almost had driuen out all christian religion of that part of the Ile where they dwelt in Kent: but amonge some of the Britains, the faith of christ did yet florish, and there were. vii. Byshoppes, and an Archbyshop, and many holy Prelates and Abbayes remaining whiche taught their flocke the right order. At Bangor in one churche were M. M. C. munkes, whiche gets their lyuinge wyth their handes: their Abbot

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was called Dineth. Whan Austin required of the Byshops subiection, Dinoth proued by diuers argumentes that they ought him none. Than Edelbert king of Kent perceiuing that the Brittans disdained to submit them selues to Austin he sturred vp the other Saxons kings to fight against Dinoth and hys clarkes. They gathered a great armye, and came to Westchester where Bremael was Maior. The munkes and heremites met him there to praye for the safegarde of their people. Edelfridus king of Northumberlande, faught with Bremael, and slewe. M. CC. Munkes, and had manye of his owne men slaine. Than the Dukes of Britaine hearing of his cruelty: Blederic Duke of Cornwal, Margadus Duke of Southwales. Caduane Duke of Northwales came and fought with him, and slewe tenne thousande of his men, and about. Irbi. mo: and Blederic that was the graund captaine was slaine there. Thus farre sais he. First marke here that the christened Britains wold not submit them selues to Austin the Popes Legate, as they that had fallen from religion did: Secondly that so many Munkes lyued not idle, but wrought for their lyuinge: Thirdly note the olde practyse of Papistes, to shede bloud cruelly if their superiority

The best witstoode Austin the Popes legate.

ozity be denied theim. Polychzonicon lib. v. cap. ix. and Fabian ca. Cxix. wzite all this same in effect, and also further that Auſtin called a counſell foz ſtabliſhing his religion, and whan the Byſhoppes aſked Dinoth whether they ſhould go to it oz no: he ſaid, they ſhould go and obey him, if he behaued himſelfe lowly like a diſciple of Chziſt. His lowlines they ſhould trie, if he woulde riſe and reuerence them whan they come in to the counſell. But whan Auſtin gaue no reuerence to them at their cominge, they were angrye, and wente their wayes. Amonge other thinges marke alſo the pzide of the Ro. Legates, that would not as much as make any kynde of curteſy to ſo many byſhops cominge to the counſel. Gildas which wziting lamentes this miſerable deſtruction of Bzitaine by bzinginge in the Saxons, and complaines as muche of the decay and neglectinge of religion as of wicked liuinge, in al ſoztes of menne from the higheſt to the loweſt, to be the cauſe of this plage of God, and ouerthzow of the Realme. He ſharplye rebukes the Kinges, but Pzieſtes and Byſhoppes rather moze, than anye other ſozte of menne: ſo that it ſeames to be a double plage, both in bzinginge ſtraungers to

rule

rule, and straunge religion to blinde vs wythall. And because they crake so much of ỹ religion that Austin brought in, ye shall see what he vsed. There be .xi. questions written in the latter ende of Gregories woorkes in latin whyche Austin beinge in England desired Gregory Pope of Rome, to wryte hym his minde and opinion in them. The. iii. question is this, whiche Polichronicon also touches. Lib. v. Ca. ir. Why seyng there is but one faith, there be diuerse customs of Masses in the Churches: and one custome is in Fraunce, and another in Rome. To this Gregory aunswares that Austin shoulde pike out of the Romyshe Church or the French Church or any other, the best, & vse them in Englande. Marke here I pray you the beginninge and auncienty of their masse here in Englande, and the patchinge it together, and beggerly piking it out of al countries, & also that the pope did not condemne those diuers kinder of masses as our butchers haue, and burned them that gain said it: and than aske my maisters that so shamefullye lie and proudlye crake their masse to be .M. yeare olde, whither these saynges be truely alledged or no. But beleeue neyther mee nor theym, looke youre booke

of

Austyns christening

of Gregory, and iudge youre selfe who lies. Fabian also writes cap. C. rir. and Crrr that this Austin christned the people in the riuer called Swale, in Swaldale not far from yorke: and that Paulinus, in steede of fontes, at the same time (who was one of those whom Gregorye sente from Ro. hither to preache here) baptised manye also both in the same riuer and in another cald Gwent: in Gwensedale in yorke shire to, was it lawfull than to christen without halowinge of fontes, yea withoute fontes, wythout crossinge, blowinge, censinge, saltinge, spittinge, oyle and chreame. and nowe is not, who hais made it vnlawfull sins? Are we heretikes in doing it withoute coniured water, as Austin did, whom they so much commend. Nay we doe it not, nor wishe it to be done in the Riuer as they did, but in the Churche. Are they worthy to be called Papistes, and glorie so much in it, which will not folow the Popes legate, nor allow his doinges, and dispraise them that do as he did. I speake not this because I woulde be called a Papist, or make the Pope my schole maister, but that we would not vntrulye be called forsakers of true religion and auncient customes of the churche, whan we haue the olde Popes and auncient Romishe Church

to teache and alow that which we do.

And because this scauinger crakes so muche of his holye Byshoppes that suffer so great paines for disobeyinge their Prince, and cleauinge to their holy father the Pope, they that be not wilfully blinde, shall see here that there is none more enemye to that vsurped power of the Pope, claimynge to be aboue other Byshops and Princes, nor to that blasphemous name to be called the vniuersall Byshop of the whole Church, than this Gregory was as fully appeares in sundrye places of his workes. In hys time beganne this ambitious desire to crepe into the minde of Joan Archebishop of Constantinople, to be called the head byshop of the world, because Maurice then Emperoure, and heade aboue many Prynces, lay than at Constantinople, and not at Rome, as his aunceStoures did for the most parte: while the Emperour lay at Rome, the Byshoppe there was more reuerenced, than other Byshoppes were as it is in all commen welthes where so euer the Prince lies: therfore he thought that like as whan Thēperour lay at Rome ỹ Bishop was preferred aboue other (because comenly Princes will haue the learneder sorte nere him) so he thought that the Empe- Neyther
roure nowe lyinge at Constantinople, Pope nor

 that other ought

o be called he vniuersal or head bis- hop of all.

that that Byshoppe should likewise be esteemed, and therfore he caused Themperour to write to Gregorye Byshop of Ro. in this behalfe and that he shoulde submit himselfe to the Byshop of Constantinople. Gregory aunsweres diuers of Themperours letrers sharplye, godlily, wisely, and learnedly, sayinge that neyther he at Ro. nor the other at Constantinople, nor no other in anye place shuld chalenge to him that proud name nor autority aboue other. None of my predecessors sais Gregory wold vse this cursed name (to be called the vniuersall Byshoppe of all) for if one Patriarche shoulde bee called vniuersall, than the name of Patriarches shoulde be taken from other: but God kepe this far from a Christian mind, that any man should chalenge that to himselfe, whereby he might anye thinge at all diminishe the honour of his brether. Note that he sais none of his predecessours vsed this cursed name: Than in hys tyme it began to be desired: than also they lie, saying that Christ gaue this autority of being aboue other, to Peter and his successors from time to time, he calles it also a wicked and cursed name, wherein the glory, and so muche desire, wicked and cursed therfore is he that hais it or desires it, he sais further, they doe their

Lib. 4. epistola. 8.

brethe

brether wronge in takyng that honour from them that is due to them, whiche is to bee of like power and autorityes with theym: If any manne now a days shuld write thus, he wold be cald a railer a foole, a prater, &c. But seing this good Pope, sais so to thē, let them take it among them, and beleue their Pope for it is true. Againe he saies: I saye boldlye that whosoeuer calles himselfe or desires to be called the vniuersall Priest, in his pride he runnes afore Antichrist: bycause in being proud he preferres himselfe abous other. This is their partes than that they playe, to be Antichristes forerunners, or rather to be Antichrist himself. Much good doe it them with their Popes that so rewards their folowers: and seinge their maister geues theym that name, they maye bee glad of it, and neyther refuse it, nor be angry with them that so call theym. It were an easy thinge to take many such like sayinges oute of other Doctoures, but because he cries oute so ofte of this holys fathers religion. I kepe me with in his comepasse, and alledge his writinges onelye Gregorye in his Epistle to Maurice Themperour amonge manye other wordes sais thus. Who is this that against the ordinaunce of the Gospell, and agaynste the decrees of

Lib. 7. Epi 30. Ca. 19.

Lib. 4. Epi stola. 76.

the canons presumes to take this newe name: lette this blasphemous name be farre from christen mennes hartes to be called the vniuersal Byshoppe, by whiche the honoure of all Priestes is taken away, whan it is folishly clamed of one manne. This name was offered in the Synode of Chalcedome to the Romyshe Byshoppe, but none of them did take this name of singularitye, nor dyd agree to vse it: leaſt while anye priuate thinge shoulde be geuen to one manne, all Priestes shoulde bee robbed of their due honour. He is to be bridled which does wronge to the vniuersall Church, which by this priuate name settes himselfe aboue the honour of your Empire &c. thus much Gregory. I maruail that the later Popes scraped not these sayinges out of Gregories woorkes, or els condemned not his bookes for heresye, seing he does so plainly condemne their proude Prelacy. But surelye as God hais preserued the true terte of the Bible by the Iewes that are his enemies to the comforte of his people. So for the glorye of his name, he hais saued the writinges of good Popes, to condemne the foolishnes of the late presumptuous tyrannye of Popes after their times. Remember that he calles it a blasphemous name, and that it is againſte the

gospel

gospell and Canons, that it was neuer
vsed, and is a wronge to all the rest.
Thus many yeares it was vi. Cb. afore
the pope hadde anye supremacy graun-
ted him: but streight after his death,
whan Phocas hadde murdered Them-
perour Maurice his maister, and made
himself Emperour, Pope Boniface the
iii. & iiii. obteined at his hand that Ro.
& the byshop there should be the head of
other churches and Byshoppes. A mete
manne to set vp a Byshop like himself:
the one murdered his maister, and tho-
ther killes soules. Whan they haue
aunswered this Pope that denies anye
of his predecessours to haue hadde this
name and autority than thei may crake
that they haue had it. M. D. sins Saint
Peters time. And where he sais in the »
latter ende that whan the people felle »
from this relygion that Gregory send, »
and Austin brought in, they felt greate
calamites by the conquest of the Danes
and the Normans: if he had aduised him
selfe well he would not haue said thus.
But as Caiphas prophecied truly, say-
ing: that it was necessary that one man
Christ should die for the people, and not
all perishe, not vnderstanding what he
saide: so this vnlearned Proctour hais
spoken more truely than he wotes of.
For God in deede plaged this Realme

for fallinge from true religion taught in his holy word, rather than by Austins submittinge them selfes to the Pope, who as ye heard, refused that name and autority. The conquest of the Danes was not longe nor greate, but than followed the Normans. D. yeare sins saue fiue. And if ye marke euen about that tyme was Hildebrande, commenly caild Gregory the. vii. Pope, who with his felowes brought more wicked superstition into the church of God than euer was afore. Afore his time there was no swarme of idle munkes and Freers in Englande, nor in the worlde, but they wroughte for their liuynge, no suche gaddinge of Pilgrimages, sellynge of Malles. &c. And therefore God iustlye plaged the world for falling from him, and defilynge theym selues so filthilye with the dregges of Poperye. I speake not this bicause I thinke all was well afore, or that all the doinges of Gregorye and Austin were perfecte, but to lette you see that oure Pappistes leaue the beste, and pyke oute the worst to folowe, as metest for their purpose.

" Now whether the people of thys Reame
5 " be decyned from the steppes of Sainct
Austin,

Auſtin and other bleſſed fathers and Sauntes, whych hadde Maſſe and vii. Sacramentes in the Churche, and God was honoured night and daye in the Churche wyth deuyne ſeruyce, I thynke there is no man ſo ſimple, but he maye eaſelye perceyue, except malyce haue blynded hys hearte As in Saint Paules Churche in London, by the decrees of bleſſed Fathers euerye nyght at Mydnyght, they hadde Mattyns, all the foꝛe none Maſſes in the Churche, wyth other deuyne ſeruyce and contiuuall pꝛayer, and in the Steple antimes and pꝛayers were had certayne tymes.

That the people of this Realme be ſwarued from the ſteppes of Auſtin I wyll not greatlye ſtycke wyth hym to graunte: but how: not in fallynge from anye goodneſſe that he vſed (foꝛ that they eyther keepe ſtyll oꝛ the better in ſtede of it) but in refuſynge ſuche abuſes as he fyꝛſte begannc, and ſynce hys tyme the Churche of Godde hays bene ouer loden by the Popes oppꝛeſſion withall. And becauſe he ſays that we ſwarue from Auſtin and other bleſſed Fathers and Saintes which hadde maſſe, and vii. ſacramentes, who thoſe Fathers and Saintes be, I woulde he hadds named theym, that it myghte

be sene how truly he sais. I thinke he durst not, nor yet can, least he be taken with a lowd lie. I thinke he meanes that Austin which is called thapostle of Englande, and not that other Austin, which is taken for one of the iiii. Doctors of the Churche. There is great difference betwixt them two, both in auncientye of time, in learninge and godlynesse. Thenglysh Austin lyued here vi. C. yeare after Christe, the other in Aphric. CCCC. and that the elder Austin and blessed fathers afore him agree better with our reformed religion than with their Popery. I boldlye affirme and if hee or his partakers haue or can saye anye thinge to the contrarye, they shoulde proue it better, than they haue done hitherto, or elles the worlde maye iudge that they more proudlye brag (as
i.kyng.17 Golias did Gods people) than can truly proue it. But as Dauid wyth his slinge and stone ouercome that mighty Giaunt, so I doubt not, but they shall finde many, that with the simplicitye of Gods trueth shall be able to confounde their wicked subtilitye. I am sure he meanes chefelye the doctrine of the sacrament of Christes bodye and blonde: but in that he is already ouer matched. I remember in the time of that blessed kinge Edwarde the. vi. D. Ridlay late

Byshop

Bishop of London came in visitacion to Cameb⁊idge, and because that doctrine of the Sacrament semed straunge than to manye, he p⁊opounded this p⁊oposicion to the hole vniuersitye to dispute on. That it could not be p⁊oued by any auncient w⁊iter, Greke o⁊ latin, which liued a thousande yeare sins, o⁊ within D. yeare after Ch⁊ist that the substance of the b⁊ead was chaunged in the sacrament to the substaunce of Ch⁊istes bodye. There was the eldest and stoutest champions of the hole vniuersitye, and the pertest lustye yonge p⁊incockes also that coulde be pyked out, to saye what they coulde. ii. o⁊ iii. dayes together: and one while they hadde liberty to speake what they could in defence of it, and an other whyle to speak against them that wolde it with what reasons o⁊ autoꝛities they could deuise. But the pithy solutions of that godlye learned Bishop were so strōg than, that vnto the wo⁊ld chaunged, his enemies p⁊aised him, and wondert at his learnyng, and liked the doctrine so well that their lusty yonker would haue turned Bishop Crammers boke into latin, yea & maried to (as was nedefull) if the good Kinge had liued a while longer. If this be true in the chefest point of their religion (as it is moste true in deede) that they haue not one

aunci-

auncient writer without wraistinge to seme to make for them, it is much more true in the rest. There is another conference of late betwix the reuerēd Bishop of Sarum, and D. Coole wherein that learned father laies to their charge that for the rest of their trashe (whiche they reuerence as holye reliques) they haue neyther Scripture, auncient writer, Doctor, nor generall counsell, to defend their doinges. The writinges of good Crammer, and these learned Byshops are in print, and yet vnconfuted, and in strength, althoughe one attemted with small praise of late to defende D. Coles parte, but if they coulde haue gainstand it, no manne doubtes of their good wil. They neede not to feare their recognisans, fire nor fagot, nor anye punnyshement accordinge as they deserue, theyr bloudy lawes are laid on slepe, though their hartes be bloudy still.

And because he but onely names particularly masse and. vii. Sacramentes, and proues it not to bee so, I will not vse many wayes in despprouing it, for he is not a man of that autority, learning nor credite, that because he sais it is so, therefore streight it must be so & be beleued: For I maye saye it is not so wyth as good reason as he, yf sayinge wythoute proofe were sufficient. For

their

their masse I saide inoughe afore, and proued of what auncienty it was. I declared afore how Gregories masse boke was allowed vii. C. lxxvii. yeares after Christ: and also how Austin by Gregories commaundement oute of suche diuerse orders of massinge as ye see in other Countries patched their order of masse together, that they vsed here in Englande. Seing than by their owne Doctours confession it is manifest to be so many yeares after Christ afore their masse tooke place here or els where. I may boldlye says that neuer one holye father afore Gregory knew nor alowed anye suche kinde of massinge: for than was no suche thinge made nor vsed. These vnto they be aunswered are sufficient.

For their vii. sacramentes I wil not saye muche at thys tyme, because he standes not anye thynge in the proofe of theym The question is meter for the learned sorte than the people to try out such narow points. The controuersy is more about the woorde and name than the thynge it selfe, and vse of it.

Wee vse vi. of theym that he calles Sacramentes as well as they, thoughe not without great reason, we forbeare to call theym all Sacramentes, and differ muche in the doctrine, the order

and

and vsinge of theym, with other ceremonies and language than they do. Baptisme, the lordes supper, confirmation of Children, mariage, orderinge of ministers, we vse thē al as wel as they, thoughe not in the same sort that they, and teache the people to haue theym in reuerence better than they. Confession is left free to all that fele theym selues burdened in conscience, and wante eyther counsell or comfort, and the weake and ignorannt, are moued to resorte to a learned minister to receyue the comfortable promises of absolution and forgeuenes of sinne by the liuely worde of God applied to so troubled a minde as a souerain salue for al such grefes. The only controuersye in number than betwix vs is for extreme vnction whether that be so necessary to be obserued continually in the churche. The cheife reason whereon they ground it, is the saiynge of Saint James. If any be sicke let him call the elders of the congregacion and let them pray for him, annointinge him with oyle in the name of the lord. &c. The other place of saint Marke where the Apostles vsed oile in healing the sicke, thoughe they allege it, it proues not their purpose, euen as their owne Doctours teache. Than was a time of miracles, and God gaue that power

Iam. v.

Mar. vi.

power of healynge diseases to confirme his gospell withall: now it is not lawfull to looke for suche miracles. If they wey the wordes of Saint James well, they wil not so much glory in that their sacrament. Saint James biddes theym annoint hym wyth oyle. I aske them with what oyle: I meane not whether with oile Oliue, or lampe oile, or other kinde of oile (although that question can not be aunswered out of the text of the scripture, & yet according to the general rule) I graunt that where oile alone is named, there is ment oile oliue) but whither it be halowed & consecrate oile, or commen and vnhalowed: I trust they will not saye vnhalowed: for than their holy sacrament should stand on an vnhalowed thinge, which is a great inconuenience, than if it muste be consecrated. I aske with what wordes, and after what sort must it be done: there is no wordes of consecration for the oile in Saint James, nor in anye place of the scripture. If there be, let them shew them: but their owne Doctours say that there is none. Than it must be halowed with woordes of their owne deuisinge: why than folowes it consequently, that man is better than God which is blasphemy to graunt. It is a greater might and power to make a holy thinge than

VVhether extreme vnction be a sacrament or no.

to

to make the vnholy and bare thinge it
selfe, as the baker makes the bread, but
Christes holy ordinaunce sanctifies the
breade in his holye supper, but in thys
their sacrament, God shoulde make the
oile, and the Byshoppe shoulde make it
holye. And because they stycke so stiff-
lye that all consecrations stand in spea-
kinge certayne woordes. I aske what
those woordes be, where they be taught
in the Scriptures, and whether manne
haue power of hys owne head, to make
a thinge holyer than God haies done,
and to deuise the woordes himselfe, al-
so wherewith it shalbe consecrated and
made so holye: the Scripture hays no
suche woordes, and that manne shoulde
deuyse those holye woordes, is great ab-
surditie. When these are aunswered,
more maye be replyed against them. A-
gaine I demaund what Scripture they
haue to proue that Byshoppes onelye
must haiow this oile: for those that be
sacramentes in dede, as Baptisme and
the L. supper euerye Priest hais autori-
tye to vse, minister, and consecrate them
accordynge to their holye institutyon,
and dooe all that belonges thereto as
well as the Byshoppe. Is this they
Sacramente of an oylinge more holy
than the other, because Byshoppes a
more holye menne are put to the doing

an

and consecratynge of the oile: Yet one doubte moze. They haue .ii. soztes of Oile to annoint withall, differinge in holynesse, consecration, and vse of them, and yet both halowed by the bis-shoppe. One is of Oyle and Balsam blend together, whiche is called commenlye oile and Chreame wherewyth Byshoppes and Prieftes in their consecratinge, and Childzen are anointed in Chriftenynge: and that is moze holy, than thys foz sycke persons is, foz this is Oyle alone withoute other thinges blend thereto, as their maister teaches. What scripture is there foz these toies, and the consecratinge of them. Saynct Paule sais that our meate is sanctified by the wozd and prayer: but I trust they will graunt a better consecration than this, and moze holines in that oile than in our daily meate. But howe wil they proue it: Further euery sacrament hais a promise anexed of god wozking some spiritual grace by the, in the receyuer: here is none such, but S. Jam. sais the faithful prayer shal heale the sicke man. The promyse here named is cozpozall, bodily health, and is attributed to prai-er, and not to their sacrament. Than as the promise is cozpozall, so was this Oyle a cozpozall medicyne and Salue foz

Ma. sen-tentiar. li. 4 disti. 23.

for diſeaſed bodies: althoughe I doubte not but than by ſuch godly prayers and exhortacions god wrought a ſpirituall grace inwardly. Nothinge was more commenly vſed for weake and wearye bodies than oile in all thoſe countries, and nothinge does more eaſe the paines of the ſicke bodye than theſe ſupplinge oiles: therefore partlye for the cuſtome of the Countrye, partly for the holſome ſtrength and medicinable nature of oile and partly for an outwarde ſigne of an inward grace wrought by God (while that gift of healinge diſeaſes did continue in Chriſtes Churche) Saint Iames biddes them call the elders, anoint him with oile in the name of the lorde, and the faithful prayer ſhall heale the ſycke perſon, but what does that belonge or howe is it to bee applied to oure dayes where no ſuche gift is: I woulde faine make an ende of their fooliſhneſſe if it had any ende. Their owne Doctors teache further that this annointing takes not away mortall ſinne, but venial onelye, and that it muſt not be vſed as longe as there is hope of life in the ſicke perſon, than by their owne doctrine it is not ſo holye a Sacrament nor a Sacrament at all: Their opinion holdes that Sacramentes doe both gene grace and forgeue ſin, and ſhould be geuen onelye

Ioan de ſcotus. 4 ſenten. diſtic. 23.

to

to theym that haue vse of reason to repent for their sinnes, and call on God for his mercye, beynge not children, but comen to full age, this does not so, nor is so vsed by their owne doctrine, and therefore no sacramente.

The Popes holy water is as good, or better, as this their sacrament by this doctrine: for he sais that his conjured water canne forgeue venialll sinne, and driue away deuils to. Than after their owne teachinge this their sacrament is not so good as the Popes holye water, for it can driue away deuils, beside forgeuinge venialll sinne, whiche this oylinge can not. But thus to teache is to blaspheme God in makinge Goddes Sacramentes worse than the Popes dregges. To conclude thautority and auncienty of this their sacrament from whence it comes, and what it is, Polychroni. teaches lib. v. Ca. v. that Pope Felix. iiii. Graundsir to Pope Gregories father (warke whether he was maried or no) ordeined the sycke to be anointed with oile. If ye loke for greater autours Volaterram teaches the same: but I had rather proue it by their own doctours, because they call other, newe felowes: thã christ taught it not. Forther where he charges vs with declynynge from the steppes of blessed fathers whi-

che ordeyned in Paules, mattins to be had at midnight, all forenoone Masses and in the steple antems: these thinges we do not onely not deny, for we do not count suche superstitious Idolaters to be oure fathers in religion, but we reioise and praise God for our deliuerance from such superstiction. They crake muche of blessed fathers, and yet name not who they be, but much it shall not skill for their dedes wil proue their holines: what great holynes was thys, to haue mattins at midnight, when folke were on slepe in their beds. Is not commen praier to be had at such houres whā the people might resort commenly vnto it cōuenientlyt: if midnyght be such a time most conuenient, let the world indge.

Midnyghte Mattins.

I graunt in the primatiue church gods people hadde their prayers earlye afore day, because at other tymes, they were not suffred, but in those assembles were not onelye munkes or Priestes, but all sortes and degrees of men were gathered to pray, here Sermons, and receiue the Sacramentes: for at other times of the day, they durst not for the greatnes of persecution. In Paules and Abbayes at their midnight prayers were none commenlye, but a fewe ballynge Priestes, yonge queristers and nouyces whyche vnderstode not what they said,

the

the elder ſort kept their beddes, or were woorſe occuppyed. A prayer not vnderſtande in the hart, but ſpoken with the lippes, is rather to be counted praiting and ballyng, than prayinge wyth good deuotiõ. The elder ſort both in Cathedrall Churches and Abbaies almoſt neuer came at their midnyghte prayer: it was thought inough to knolle the belles, and make menne beleue that they roſe to praye: therefore they haue not ſo much to crake of this their doinge. The Papiſtes haue a rule of their owne makynge, to ſay their mattins in, which I thinke was a great cauſe of theſe early mattins, and alſo of ſaying theym ouer nyght, Ante tempus meritum, in tempore debitum, poſt tempus peccatum. To ſaye Mattins, afore the tyme due is a merit, to ſaye them in due time it is duty: but after the appoincted time is ſinne. But as all their religion is of their own deuyſynge, ſo is their rewarde: God hais made them no ſuche promiſe, and therfore they can clayme nothynge at hys handes.

For their continuall maſſynge afore noone, we prayſe Godde that hais delyuered vs from it, as a thynge contrarye to hys holye wyll and ordynante: Saint Paule ſayes, that whan

they came together to eate the Lordes supper, they shoulde tarye one for another, but these shorne shaueling shameles priestes: woulde neyther receyue together one of theym with another, nor yet let the people haue anye part with them. Euery one wold crepe into a corner to an aultar alone, there lifte vppe on highe, eate and drinke vp all alone, sell good penyworthes, and blesse them with the emptye Chalice. Than all was well as they thought, and Godde well serued, but to breake Gods Commaundemente of receiuinge together, they passed not of it, so that thei might folowe their owne deuyse. I know their shift in writhyng this text to their purpose, and sayinge that Saint Paule spake this of that feast whych they vsed than to haue: whan they receiued the communyon: but that wrasting wil not serue for both for that feast and al other kind of eating, to fil theyr belly, s. Paul gaue that Commaundemente that folowes: If any man be an hungred, lette him eate at home: haue ye not houses to eat and drinke in: or do ye despise the congregacion of God: seynge that Paul speakes there but of twoo sortes of eatynge, the one for hunger to fille their belies, the other fedynge the soule with the spirituall foode of Chrystes bodye

oore none nalles,

i. corint ii.

and

and bloude: for nourysshinge and fedinge our weake bodyes, he bydde vs eat at home: but for the liuelye foode of oure soules, in the sacrament of his body and bloud, he biddes vs tary one for another for it is the seale and band of brotherlye loue as well as the sacrament of Christes bodye and bloud. Euery piller in the Churche commenlye had his altar, euerye altar his priest, and his God, to whome the Altars were dedicate: thus like menne, not regardinge Gods commaundement, they folowed their owne deuises, and yet hauing the truth reueled, they harden their heartes, and stop their eares, that they will not learne.

For climbing vp to the top of the steple to sing their antimes. I demaund of them, to shew a reason if there be any, why it is done there, rather than on the ground: and why on such saint dais rather than on other: & why that tyme of the yere rather then other? When Baals priests were assēbled against ỹ Prophet Elias to trie whether of them serued the liuyng God, and Baals prestes beganne to praye, and cal on their god, but he woulde not heare theym, Elias said crie louder, perauenture your God is busy, he is chasing his enemies, from home, or on slepe: so vnto ye finde a better aunswere I am contente freelye to

Antems in the steple.

3. kin 18.

lende you this, wythout payinge anye peny for it, that ye maye francklye saye ye goe vp to the top of the steple, to call on your god that he may the more easelye heare you: standing so highe rather than on the grounde so farre of, and at night whan other suters take their rest: for al the day long peraduenture he hais bene otherwaies occupied, and nowe waringe olde his hearinge decayes so muche that if ye stande not nere hande and crye loude, he can not helpe you. These and such other are mete for them that serue straunge Gods: but he that calles on the liuinge Lord knowes him to be present in all places, and therefore makes no suche difference of them. Againe if according to their owne doctrine, a praier made in a halowed place be better than that which is made in an vnhalowed: than better it is to stand on the grounde than to climbe on height, for the top of the steple was neuer halowed as the church was beneth. Wh̄ suche foolishnes is wisely proued we shal streight waies beleue it.

6 First searche whether the faith and religion nowe vsed was taught wyth the blessed fathers in Christes Churche in tymes paste, ye shall proue by no record of autority or Chronicle that this

this manner of seruyce nowe vsed in the Churche was euer harde tell of afore Luthers time, whyche is not xl. yeare agoe: therefore it is to be reiected, and putte awaye as a newe fangled doctryne and schismaticall, therefore come backe agayne into the olde blessed fathers stepes.

In that he denies this faith and religion euer to be heard tel of vnto within these xl. yeares and bids trie the recordes, whither it be true that he sais, and semes to charge vs with forsakinge the olde faith and fathers, alledginge the Epistle to the Ebrewes, that be that comes to Godde muste beleue: and that without faith it is not possible to please God: and Iere. that we shoulde searche out the olde way and walke in it, I am well content to stand with him in these pointes, and proue that this fayth and religion was taught in Christs church, continuallye from the beginning, and that this seruice nowe vsed goes nearer the order appoynted in the Scripture, than any that euer they haue receyued from the Pope. If we had not this faith spoken of to the Ebrewes, we durst not so boldlye come to the throne of grace, wythoute makynge anye moe medyatoures than one onelye Iesus Christ: Where as they in makynge so

11. Ebrew.

Iere. 6.

manye meanes and intercessoures for thē (as though God were a cruel iudge, and not a mercifull father) declare them selues to want this faith, in that they dare not so boldly come to the throne of grace, without suche spokes men as we vse none, for faith onely makes vs bolde to come into Gods presence, and begge of his grace. But accordinge to their desire, let vs searche oute the olde waye whiche is good that we maye walke in it. The faith of a Christian manne is generallye conteined in the Crede, and particularly declared in the scripture at large, and whether we kepe that better then they, let wise men iudge. We do esteame these articles of the Christian faith, so much with the Lordes prayer, and the tenne commaundements of almightye God, that by commen order it is appoynted, and good ministers practise it, that Childrē shall learne theim not in a tonge that they vnderstand not as the Pope would haue theim, but in their mother tong, w̄ such a short declaratiō on it by a Catechisme, that now a yong child of a ten year old can tel more of his duty towarde God and manne, than an olde manne of their bringinge vp can doe of .lx. or .lxx. yeare olde, all the canonycall Scryptures we do so reuerentiy receiue, and faithfully beleue,

that

that we stande in contention with the Papistes, that nothing is to be beleued as necessary to saluation, but onely the old testament and the new: where their faith is neuer certayne, but whan it pleases the Pope or his Councell to make theym a newe artycle of their faith, or condemne or chaunge any that they haue, they receiue it willingly, beleue it faithfully, and folow it earnestlye with fire and fagot. It is not longe sins that by commen autority (where oure Creede hais but xii. articles) they added. vi. mo articles and with no lesse daunger of wythstandynge theym, than of life. This sir stringed whippe did vere Gods people sore, vnto God of his vndeserued mercy, prouided a remedye.

And where they thincke no faith nor religion to be good, alowed or receiued, but that whiche is confirmed by generall counsels or written by the doctors: for that, I say, their religious superstition cannot be proued by general counsell, nor Doctour, as the reuerend Bysshop of Sarum, laies against D. Coole. But so farre as eyther generall counsel or the Doctoures writinges doe agree with the body of the holy scriptures, we do not onelye reuerentlye and willingly receiue them, but diligently so farre Councels.

forth

furth as we maye practise theym: They crake much of the autozitye of a generall counsel, and bleare the peoples eies with so glozious a name and also with the reuerende name of the fathers, Doctoures, and auncientye, where in deede they make moze foz vs than theym.

If they considert what Gerson and Panozmitanus wzite, which were auncient fathers, and not new pzotestants, and were at the counsel of Basil, where it was disputed what autozitye a counsell hais, they wo ulde not so stifly sticke to so weake a staffe, we must rather beleue one symple lay manne saye they, alledginge the scripture, than the hole counsell to the contrarye. De Elect. Ca. significasti This thinge was well pzoued true in the greate Nicene counsell, where manye would haue fozbidden Pziestes mariage, and onelye Paphnutius beinge vnmaried, and alledginge the Scriptures which alow mariage in all menne, did stoppe it, Gregozy Nazainzene sais that he neuer see good ende of a counsell.

They alledge muche generall Counselles, whan in deede very fewe of them be generall: If it be but a pzouinciall

Coun-

Counsell they themselues graunt that it maye erre. Nowe than looke howe manye maye be called, or are called generall in their owne bookes, and ye shall fynde verye fewe. Take heede therefore of these Fores (ye that will not bee deceyued) whan they alledge a Counsell, and trye euen by their owne booke of counselles, whither it bee generall or no: Ye shall fynde that euerye tenth that they alledge, is not generall: than beynge a particuler and prouinciall, they geue vs leaue to deny it, and so they condemne their owne doinge whan they alledge nothinge but prouinciall Counselles. There is no Crede made at anye generall counselles, nor Athanasius Crede, but we willingly embrase it, receyue it, and beleue it. Seinge than we openly professe and teache all thynges conteined in the holye Scriptures: and all the artycles of anye Crede determined in generall Counsell, or written by Athanasius, or anye Catholycke father, howe can it bee that we be oute of the fayth, and howe canne it be, but thys sclaunderous Proctour of the Pope hays blasphemed Godde, belyed hys Ministers, Gods people, and his truth.

Thus

Thus much I haue ſpoken particularlye to purge vs from his liynge lyppes, where he ſpeakes generallye naminge nothinge, but meaninge all, that we ſhould forſake both faith and religion, and deuyſe a newe one of oure owne, where they themſelues are gilty in this as moze plainly ſhall appeare.

This ſhalbe ſufficient I truſt to them that will be ſatiſfied to declare that we be not oute of the faith, ſeinge we profeſſe our faith: now to trie whether we be fallen from the olde wayes of holye fathers, and whether auncient recordes do teſtifie this maner of Church ſeruice to be godly, and haue bene heard tell of afore Luthers time, and whether it be elder than theirs, I am content to ioine with him in triall thereof. I truſt they will be content to call Moyſes, Dauid, and the Prophetes, auncient fathers: whye than looke what order of prayer, was in the Tabernacle of god, and Salomons temple in their time, and ſee whether it go nerer our ſeruice, or the Popes Portuis: Rede Dauids Pſalme, and marke howe manye of theym haue their title directed to the Chauntor, or chefe ſinger and plaier on thinſtrumentes to Aſaph, Hemã Dithum. &c. to be ſonge in the Temple, and ye ſhall finde a great ſorte ſuche. Rede the xxv. chap. of

Our Church ſeruice agrees wyth the auncient Church.

1. chap. of ye firſt booke of ye Chro

of the first booke of the Chronicles, and there it appeares whom Dauid appointes to be singers of the Psalmes in the Temple with their posteritye. Rede the xiii. Chap. of the act. of Thapostles, and there it appeares that the lawe and the Prophetes were redde in the temple euerye Sabboth daye, for their seruyce, with a Sermon. After the reading (sais Saint Luke) of the lawe and the Prophetes, the rulers of the Synagoge sent to Paule and Barnabas saiyng: ye men and brether, if ye haue any exhortacion to the people, speake. Againe in the. xv. Chap. he sais: Moyses hais of old time them that preache him in euery citye in the Sinagoges, where he is red euery Sabboth daye. Marke what prayers or kinde of seruice as we terme it, Saint Luke sais here, was than vsed in the temple of Salomon: the lawe and the Prophetes he sais were redde. In the Ebrewe bible appeares the diuision in the bookes of Moyses howe farre was redde wekely and monethly. So that as they had than the law and the Prophetes redde in their Temple for their commen prayer and seruice: so haue we nowe the Psalter of Dauid, monethly red ouer, and one Chapter of the olde testament and another of the newe red dailye, in oure Churches, in oure owne

tonge

tonge, as they had than in theirs. The new testament was not than written, so that it coulde not be redde: but as the newe Testament nowe does more plainlye sette oute to vs the office and mediation of oure Sauioure Christe, so did than the Prophetes more plainlye speake of the comminge of Thryste, than the lawe of Moyses didde signifie him. And therefore was orderlye redde with Moyses, the lawe as a fuller declarer thereof: so that in effect our Church seruice disagrees not from theirs, in this readinge together of the olde testament and the new in our commen prayer, as they redde the lawe and the Prophets together: this order is three thousande yeare old, whan they haue proued their popishe Portuis to be much aboue .iii. C. yeare olde, than they maye begin to trie auncientye. Their Mattins and Euensonge are appointed theym out of their Portuis: and whan any old record of autority teaches them that so manye false miracles, fained lies and tales as be there written, with seruynge suche saintes, as no scripture does alow, nor good Historye makes Mentyon of (but onely the Popes kalender and his schoters) were vsed in the Churche for commen prayer, and Goddes seruice, than let theym crake of the blessed Fathers

steppes

keppes, that they followe. Lette theym trye their auncyente Portuis of Sarum, Porkes vse, Bangor, or the greate diuersytye of Freers, Munkes, Channons Nunnes, whiche for euerye order of theym, hadde their diuers sorte of Mattins, and Euensonge, and if they be proued .iii. hundred yeare olde, they haue muche to reioyse in, and yet farre short of iii. thousand. But of al other Blasphemies the Psalter of Brigit where euery worde and prayer that Dauid names God in, is turned to oure Ladye, is moste horryble to peruert the scripture to mans fantasy. Pope Paule the. iii. but. xx. yeare agoe, was so ashamed of his Portuis, that he printed a newe one putting out many of the blasphemous lies that were in the olde, yet this Popish pricker thinkes all in it to be so good, that it can not nor shuld not be amended. The English Priests Portuis, and order of seruyce that he crakes so mnche of, for auncyentye, is full of memoryes daylye, and seruyce of Thomas Becket twyse in the yeare: and yet it is not longe sins he was bisshoppe of Canterburye, he lyued vnder kynge Henrye the seconde, foure hundreth yeare sins. The feast of Corpus Christi, and the seruyce of that daye, was

The Portuis antiquitye.

was inuented by Pope Urbane the.iiii. scarce CCC. yere sins. The feast of the visitacion of our ladye commenly called the newe founde Lady day, and the seruice for that daye is not. CC. yeare olde and decreed by Pope Urbane the syxt. What auncientye than is they? Portuis and masse booke of, whiche receyued these solemne feastes, and their seruyce of so late yeres: and yet he would make menne beleue that it hais bene from the begining, and that olde recordes make mention of them. Many such other may be found in their Popish seruice, wherby it may easely be sene how falsly he bragges of their auncienty. The auncienst beginning of their Portuis of Sarum was vnder Willyam Conqueroure not v. C. yeare sins, by Osmundus the second Bysshop of Sarum as Polychro. writes, lib. vii. ca. iii. but it hais bene encreased sins, with many a lowde lye, as though they shuld striue who should tell the greatest for the best game, oure seruice hais nothing in it but it is writen in Goddes booke the holye Byble (where no lie can be founde) sauing Te deum and a fewe Collettes or prayers, which although they be not conteined in the scripture, yet differing in wordes they agree in sense and meaning, with

the articles of the faith and the hole bodye of the scripture. Their Portuis and missall hais manye vntrue fables, and fained miracles for their lessons, written neyther in the scripture, olde history, nor auncient recorde of autority, manye inuocations of suche as bee no Saints, and wickedly callyng on saintes of their owne makynge, in stede of the liuinge God, as Thomas Becket and many Popes, some charmes, as S. Agathes letters for burning of houses, some witchcraftes, as holye water for castinge out deuils, holy breade in stede of the Communion, ringinge the halowed belle in greate tempestes or lightninges, and all in an vnknowen tonge (contrary to Goddes commaundement) yet craftely deuised to deceyue the people, least in hearynge theym in their owne tonge, and prouynge them false, they woulde laughe theym to scorne. Dusegisus. lib. i. ca. xix. and lxxvi. wryte that Charles the great Emperoure decreed that nothinge shulde be redde in the Churches, but onely the Scriptures, nor anye thinge taught, but out of the Scriptures, but none is so ignoraunt, but he sees the Popishe seruice and doctrine to agre litle with ỹ scriptures, and dures to contein nothinge els but the scriptures. Nowe compare

these together, and iudge whither that be the elder and moze to be alowed that hais nothing in it but ỹ scripture it self, and that whiche is drawen onte of it, oz that which is deuised of mannes brames alone, beside and contrarye to Goddes lwozd. Is that new fangled and schismaticall that conteines nothynge but the doctrine of the Prophetes and Apostles, and is that auncient, that can not be proued good at all?

This tert of Iere. that biddes theym search out the olde waye, and walke in it, does not meane all olde wayes, but he sais search of the olde wayes whiche of theym is good, and walke in it, as thoughe he shoulde saye all olde wayes are not good. If all olde wayes were good, he would not bid trie which were good: therefoze it is not inough to haue it old but to haue it good also, and than to cleaue to it. If bare wozdes would serue, there is manifest saiynges foz the contrarye. Ezech. sais xx. Ca. walke not in the commaundementes of youre fathers, noz kepe not their iudgementes. I might as well beat in this tert as he the other and of like strength, therefoze it is not sufficient to saye it is old, oz to folow fathers: but to try that it be good and that godly fathers vsed it, and than be bolde to folowe it. Cuill hais bene

from

from the beginninge as well as good,
and therefore must be in all ages equall
there as well as good. Chrisostome
well therefore and goodly saying that
christ said not that he was a man by cu-
stome, but that he was the truth itselfe. To
follow Christ than and his doctrine is
to follow the true olde way. For he is
both the truth itselfe, and was from
the beginninge and those fathers that
followed not his steppes, are not to be muche
to followe though they would do never so
much more then them. S. Paule saith to
the Corinth. Be ye followers of me even
as I follow christ, this is than the right
way of following fathers, as they fol-
lowed Christ our lord and no other way.
for Christ is the way and truth it selfe.
And because he charges us to submit
all doctrine to scripture, we must be cer-
tified from the beginninge of what we
have not allone order in all points
of our Church to write. To
that you may not be offended with
such diuers orders of ceremo-
nies of prayers or mini-
stringe the sacraments
in the church, Anselme
shall answere now as
he hath done afore
in his Epistles.
Crosse to the
same case.

(..:.) Gil. To

To the lorde and his frende Waleram by the grace of Godde, the worshyppefull Bysshoppe of Nicemburge. Anselme the seruant of Cantorb. Church greting. &c.

YOur worshyp complaynes of the sacramentes of the Church, that they are not ministred euery where after one sort, but are handled in dyuerse places after diuers sortes. Truly if they were ministred after one sorte, and agreinglye thorough the whole church it were good and laudable: notwithstanding because there be manye diuersities which differ not in the summe of the sacrament, nor in the strength of it, or in the faith: nor all can be gathered into one custome I thinke that they are rather to be borne with agrement in peace than to be condemned with offence. For we haue this from the holy fathers that if the vnytye of charity be kept in the catholike faith, the diuerse custome hurtes nothing. If it be demaunded wherof these diuersities of customes do springe I perceiue nothinge elles than the diuerities of wittes, which althoughe they differ not in the strength, and truth of the thing, yet they agree not in the fitnesse and comelines of the mynistring. For that which one iudges to be meter oftentimes other think it lesse mete. And not to agre

in

in suche diuersities I think it not mete to swarue from the truth of the thinge.

Also where the said Preacher does recite certain abuses of the said Church as talkinge, bynge and sellinge, keightinge and brawlinge (although these be verye euill and worthie muche rebuke) yet there be worse abuses, as blaspheming God in lyinge Sermons, pollutinge the Temple with Schismaticall seruice, destroyinge and pullynge downe holye aulters, that were set vp by good blessed men, & there the sacrifice of the blessed masse ministred accordyng to the order of Christes catholycke Churche. Yea where the alter of the holye Ghost stoode, the newe Bisshoppes haue sette their tales vppon, and there sit in iudgement of suche as be Catholycke and liue in the feare of God. Some they depriue from their liuinges, some they commit to prison, excepte they will forsake the Catholicke faith, and embrase a fayth and religion that hais no foundacion layd by generall Counsell, nor blessed fathers in times past but inuented by Heretikes that do not agree one with another, nor them selues. 7

We both doe agree the Churche of Paules to be abused and therfore iustly plaged. God graunt that hencefoorth it may be amended, that worse doe not folowe. When Josue had conquered Jerico so marualiously with caryinge the arcke of God about it, the priestes blowing their trumpettes, and the people showting, by the might of God rather Iosue. 6

than

than strength of mannes the faith. Ouer-
throwe them manne afore the Lorde that
buildes vp Iericho againe: In his firste
borne sonne let him laye the foundacion,
and in his laste childe let him sette vp
the gates of it. Whiche thinge was
3. Kin. 16. runne by Hiel of Bethel as it is written. God
God graunt that the Citizens of Lon-
don maye more warely builde, and pro-
uision be made, that Paules be not so
miserably again, as it hath bene, leaste the
like plage followe as did on Iericho, or
Ierusale. Surelye if thanne glorye be the
cause to build a more stately house than
it was, and not to foresee that Goddes
house be not better vsed for a house of
prayer, than afore tyme it hath bene,
a greater synne maye muche more follow.
Call ye solempne burienges are not
to be condemned altogether in com-
mon buildinges, but if the marchauntes of
London say as Nimrod saide to his fo-
lowers. Genes. 11. Come let vs builde vs a
Citye and towre whose toppe may reach
to heauen, and let vs gette vs fame a
name afore we be scattered abroade, surely
they shall bee confounded in their
pryde as Babel was. God and
our name shall be glorified in Goddes
house

house: Goddes house must be a house of prayer, and not the proud towre of Babilon, nor the Popes market place, nor a stewes for bawdes and Ruffians, nor a horse faire for brokers, no nor yet a burse for marchauntes, nor a metinge place for walkinge and talkynge. If a conuenient place to mete for honest assembles can not be founde nor had conuenientlye other where: a partition might be had to close vppe and shit the praters from prayers, the walkers and ianglers, from well disposed persones, that they should not trouble the deuout hearers of Gods worde, so that the one should not heare nor see the other. God hais once againe wyth the trumpet of his worde, and the gladde receiuinge of the people, throwen downe the walles of Iericho, and the Popes bulwarke there by his owne might, without the power of manne, if man woulde so consider it, and feare the Lorde. No place hais bene more abused than Pauls hais bene, nor more against the receyuing of Christes Gospell: Wherfore it is more maruaile that God spared it so longe, rather than that hee ouerthrewe it nowe. Paules.

From the toppe of the steple downe within the grounde no place hais bene

free from the toppe of the spire at Coronations, or other solemne triumphes, some for vain glory vsed to throw themselues downe by a rope, and so killed themselues vainly to please other mens eyes. At the Battlementes of the steple sundrye times were vsed their Popishe antems to call vpon their Goddes with torch & taper in the Euenings. In the top of one of the pinacles, is lollers towre, where manye an innocent soule hais bene by theym cruellye tormented and murthered. In the middest alley was their longe Censer reachinge from ỳ rose to the ground, as though the holy Ghost came in their censing down in lisnes of a Doue. On ỳ arches though cõmenly men complaine of wrong and delayed iudgemente in Ecclesiasticall causes, yet because I wyll not iudge by here saye I passe ouer it, sauinge onely for such as haue bene condemned there by Annas & Caiphas for christes cause, as innocently as any Christians coulde be. For their imáges hanged on euery walle, piller, and dooze with their pilgrimages and worshippinge of them, I will not stand to rehearse them, because they can not be vnknowen to all men that haue seene London, or hearde of them. Their massing and many altars wyth the rest of their Popyshe seruyce

whiche

which he so much extolles, I passe ouer because I aunswered them afore. The south alley for vsurye and Poperye, the north for Simony, and the Horse faire in the middest for all kind of bargains, metinges, brawlinges, murthers, conspiracies, and the font for ordinary paimentes of money, are so well knowen to all menne as the begger knowes his dishe. The Popishe clergy began and mayntained these, and Godles worldlinges defende theym: where the poore protestant lamentes and would amend them. Judas chappell vnder the ground with Thapostles masse so early in the morninge, was counted by report as fit a place to worke a feat in as the stewes or tauerne. So that without and within, aboue the grounde and vnder, ouer the roofe and beneath, on the toppe of the steple and spire downe to the lowe floze, not one spot was free from wyckednes, as the said Byshop did than in his Sermon declare, so that we should praise God for his mercy in sparinge it so longe, and nowe tremble at his fearful iudgement in iustly reuenging such filthines, god for his mercy sake graunt it may now be amended.

Secondlye, where it pleases hym to tearme this Churche seruice nowe vsed schismaticall, it is as true, as afore whā

he

we fo-
low the
old fathers
and the
Apoſtls be
ſchiſma-
kes.

he ſaide that no auncient recorde made mention of anye ſuche afore. xl. yeares paſt. Why dooe ye call it a ſchiſmaticall? Becauſe it differs from the Popes poſtus: That it differs we deny not, but reioyce and prayſe God for it: but if it agree with the holye Scriptures, and the auncient fathers as I haue proued afore, than be ye ſchiſmatickes in ſwaruinge from them, and not we.

Dmmen
ray er.
Baptiſme.

In our Morning and Eueninge prayer we agree with the olde prayers of Salomons temple as I proued afore: In Baptiſme we folowe Chriſt Jeſus hys Appoſtles, Auſtin and Paulme whome Pope Gregory ſente into England, in the chiefe pointes, whiche al chriſtened in vnconiured water without ſalt, ſpittinge, oyle and chriſme. &c.

In the Lordes ſupper we receiue together as S. Paule commaunded: and Pope Gelaſius teaches either to receiue bothe partes, or to refraine from both: for it is ſacrileg to deuide theym. De conſecr. diſtinc. ii. We geue the people the cuppe of Chriſtes bloude as well as to the Prieſtes, as Ciprian teaches, ſaiynge: how do we teach or prouoke them to ſhede their bloude in confeſſinge his name, if we deny them that ſhalbe chriſtes ſoudiers, the bloud of chriſt: or how doe we make them mete to the cuppe of

Still Ypo.

Comunion.

martir-

mmmmdonne, if we do not admit them to drynke of the Chalice in the Church (the cuppe of the Lord) by the right vse of communicatinge. Againe Saint Paule doth saye: Drinke ye all of this: but if any should chaunce to be sicke or excepte from drynkinge, he saies: Eate ye all. God is the God of the laye people as well as of the Preistes, and offers his sacramentes and salvacion to them as well as to other. We muste geve the people also eaten, and not onely in the peace to receaue the Communion (as the Papistes doe) forbidding Saint Austin in two places. Euery one to communicate, I neyther praise nor dispraise it, but I counsell and moue all men to receaue it on the sondaye, if the minde be without delaye to receaue. Chrisost. saies that whom they receaued the Communion in his Church, the Deacon spake vnto the people & saide Sancta Sanctis: those holye misteries were only for them y were holy and had made themselues prepared thereunto, they that would not receaue drew from their seates, durst not stande gasing on them that receaued, but thought themselues vnworthy to be partakers of the prayers which should not ofte auaile. The Popes lawe saies: de consecra. distinc. ii. y compound men which will not communicat at Easter twise in y yeare are not catholiks, let preistes then note what their maister saies to them.

De ecclesiast dogmat Cap. 53.

Ad Hebr. Homi. 18.

Ad Ephe. Homi. 3.

In

In burials we do not assemble a number of Priestes to swepe purgatorye, or bye forgiuenes of synnes, of them whiche haue no autority to sell, but accordinge to Saint Jeroms example we folowe. At the death of Fabiola sais he: the people of Ro. were gathered to the solemnite of the buriall. Psalmes were songe, and Alleluia soundinge oute on height, did shake the gilded celinges of the Temple. Here was one company of yonge menne, and there another which did singe the prayses and worthy dedes of the woman. And no meruaile if men reioyce of her saluation, of whose conuersion Thangelles in heauen be glad, thus Jerom vsed burialls likewise Gregory Nazanzene hais his funerall Sermons and Orations in the commendacion of the party departed: so hais Ambrose for Theodosius and Valentinian the Emperours: for his brother Satirus &c. Their Dirige grotes, masses, and trentalles, tapers, and ringinges, haue no foundation on the Scripture, nor good auncientye to maintaine theym. Jerom sais that Alleluia was songe so loude that it made the Churche roofe to shake: and our Papes wil not sing Alleluia at all, neither at buriall, in lent, nor Aduent, and saye they folowe auncientye. Alleluia is as much in Englyse

Epitaph Fabiola.

Burials.

lyshe as praise ye the lorde: as thoughe they shoulde saye, praise the lorde that hais called his seruaunt out of this miserie to himselfe in heauen: But the desperat Papes saye wepe, reioyse not for the dead, but mistruste of their saluation thinke that they bee gone from one sorowe to another, and therfore bie masses apase, the Popes proctoures for money inoughe, will sel that whiche God can not, or will not geue freely as they thinke. God is wearye as they saye of wel doing, and turned ouer the matter to these the Popes Proctours. But Salomon teaches, that in death the bodie tournes to earth from whence it came, and the soule to him that gaue it. Loke how both bodye and soule is bestowed, whatsoeuer greedy gaping Cormorauntes, do say to get money withall. Blessed be the dead that die in the lorde sais Saint Jhon. For they rest from their labours, the Popes saye the dead be accursed and goe into purgatory from sorowes here to greater there, chose whether ye beleue. In mariage as in other thinges beside, we are but to much like vnto them, that is our fault generally: that we differ not more from them in al our ministery. We haue all in Englysh where they haue but J N. take thee N. &c. And here I would aske Maister Ecclc. 11. Mariage.

D.

Diuerson, why this is vsed in mariage
tes vsed of them in English, and not
more of the lyste in other sacramentes.
Ye maruayle so muche at thinges that the
parties muste vnderstande in Eng-
lysh, what promise the one maketh to the
other, & other sacramentes be not so to be
vnderstonde what they promise vnto god.
Do ye not in Baptisme and other bodyes
suppose make as solemne a vowe to god,
to serue him onely & forsake all other, as
in mariage the one party vnto the o-
ther? Saying that ye do not finde in the
scriptures nor auncient fathers, they do
vs muche wrong to charge vs with a
schisme where they shall finde are all the
schismatikes in swarming from the aun-
cient fathers doctrine, then we that wold
bring them againe vnto their religion.

Wherfore hitherto I haue answered
them out of their owne doctors, so in
this thinges all so I will be iudged with
the schismatikes by their owne wordes.
Wolde all the Hystories and Chron-
cles written within this thousande
yeares, and vnder religious men shalbe al-
most vnder called schismatikes, but Pa-
pistes :: For when there were two or
three Popes at once, and some Coun-
tries vnder one Pope claiming to be
head, and some another, so they made
schismes. Papistes then are called
schis-

schismaticks commenlye, and not Pro-testantes. Fascic. tempor. a booke made by one Munke of their owne sect, rehersses .xviii. schismes betwyx Popes, and their partakers: whan they synde the thirde part of so manye amonge the Protestantes, than they may haue some face of apparens to cal vs schismatikes. At the counsell of Constance were .iii. Popes in .iii. diuerse Countryes, Italy Fraunce, and Spayne, all claymynge to be chiefe, and some Countryes folowed one, some another, but all were deposed, and a .iiii. chosen little more than a C.l. yeare sins. It were to longe to rehearse al the schismes spoken of, who so lust, there maye reade. This schisme that I named last, and the other whan there was one Pope at Rome, and another at Auinion in Fraunce .xl. yeares together are the notablest, and troubled the worlde most, in striuing who shoulde haue the most folowers and partakers, the other I passe ouer for shortnes sake, vnto these be considered better of them holy they maye defend them selues that they be not proued schismatikes, if that be schismaticall seruice whan one differs from another, than be all orders of Freers, Munkes, Chanons, Nunnes, porks vse, Sarum, Bangor. &c. schismatical: for they differ euery one frō other.

Nowe

Now for pullinge downe Altars, and ministring the Communion on tables, a fewe woordes to trie whether we doe this without reason or erample. First our sauiour Christ ministred it sittinge at a table: Than it is not wicked but but best to folow his doinges, for he did all thinges well. Saint Luk. sais that the hand of the traitour was with him at the table. Saint Paul for the vse of it in his time sais: ye can not be partakers of the Lordes table, and the table of Deuils: where it appeares plain that both Idolaters at their Sacrifices, and the Christyans also in their holye mysteries vsed tables. Theodor. writes that after Ambrose had excommunicated Themperour Theodosius, and receyued him againe to the Churche, the Emperour lynge flat on the grounde, wepinge and tearinge the heare of hys head for sorowe and shame of his offenses he rose vppe and offred (at such time sais he as the giftes were offered at the holy table. Sozo writes lib. viii. ca. vii. howe Eutropius fled to the Churche as a Sanctuary for succour, because he had offended Themperoure: and whan Jhon Byshoppe of Constantinople see him lye afore the holye Communion table, he preached vnto him, and rebuked him of his pryde, whan he was in auto-

The Communion table.

Luke. 22.

1. Cori. 10.

Lib. 5. Ca. 18.

autozitye. The Canon of the great Nicene counsel sais thus. In the godly table wee muste not lowlye cleaue to the bread and cuppe set afore vs, but lifting vppe oure minde on height by faith, we must consider the lambe of God to be set afore vs in that holy table. Wherein I note that they all call it a table and not an altar, where they ministred the communion. This was. iiii. C. yeare after Christ, aboue a thousaunde yeare sins: why than Alters were not contynued from the beginninge as they saye, and we are not the first that vsed tables, but we would gladly restore these olde customes againe. If Ambrose lawfullye and well vsed tables at the Communion at Millan and the Byshop at Constantinople in Grece and elles where. I see no reason why wee shoulde be rebuked for folowinge them, except they can proue that they did it against the Scripture. I knowe that the Scripture and olde writers also, make mention of altares: but that is because Moises in the lawe commaunded theym to offer their sacryfices vppon Aultars, because the sacrifices than commenlye vsed were heauye, as Oxen, calues, sheepe. &c. and tables were not able to stand and beare suche weyghtes contynuallye. These sacrifices were a figure and shadowe of

that onlye pure sacrifice whiche Christe shoulde offer on the crosse for vs all: for as those innocent beasts were killed for other mennes fautes: so Christ without sinne shoulde die for the sinnes of the worlde: For this cause the crosse whereon Christ our lorde died, is called an altar also: because the sacrifice for the sins of the whole worlde was thereon offred as those were on an altar. Where so euer therfore the newe testament or olde writers vse this word altar, they allude
Altars. to that Sacrifice of christ, figured by Moyses, and vse the word stil that Moises vsed to signifye the same sacrifice withall, and rather it is a figuratius, than a proper kinde of speache in all suche places. And because altars were euer vsed for sacrifices, to signifie that sacrifice whiche was to come, seing our sauioure christ is comen alreadye, hath fulfilled and finyshed all sacrifices, we thinke it best to take away all occasions of that Popyshe sacrificinge masse (for maintaynynge whereof they haue cruelly sacrificed manie innocent soules) to minister on tables, accordinge to these examples.

It greeues him that the Bishops set their tales (as it pleases hym to speake) whan they sytte in iudgemente, where the Altars were, but if they were hand-

led

led as Iehu did Baals Prieſtes and his Altars, God did them no wrong. It is a commen true ſayinge: he that wil do no yl, muſt do nothinge that longes therto, ſo ſurely if we wil warely auoid the wickednes of Popery, we muſt fle from ſuche thinges as maintaine their doinges. 4 king. 10.

There is nothinge more profitable vnto them than maſſinge ſacrifices: therefore becauſe Altars importe and maintaine their gainefull ſacrificynge, it is neceſſary they be remoued.

For their ſacrifice of the Maſſe, that he ſo muche lamentes to be defaced, and all good conſcyences reioyſe, that God of hys vndeſerued goodneſſe hays ouerthrowen it: I referre all menne to the fyrſt and laſte booke that the bleſſed ſoules now lyuinge with god, Biſhoppes Crammer and Ridley wrote of the Sacramente, whoſe bodyes they cruellye tormented therfore. There who ſo euer luſt, maye reade, and with indifferencye wey the reaſons of both parties and iudge wyth the trueth Stout Steuen woulde gladlye haue ouerthrowen that booke: but God confounded hym, and their names lyue for euer. So longe as that booke ſtandes vnconfuted, they maye barke agaynſte the trueth, as the Dogge does agaynſt the

mone, and not preuaile.

And if ye will call but a litle to youre remembrance howe many diuers sortes of masses there were vsed in diuers coũtries as appeares in the words afore rehersed ye shal se how lowd he lies in saiing here that their masse was according to the order of christes catholike church. That is catholicke as the Greke word signifies, which is vniuersall and general both in time, person and place: therfore he must proue if he will be beleued that this Popish latin patched masking masse hais bene vsed at al times, of all menne and in all Countryes. But I haue declared afore both many sundrye sortes of ministringe the lordes supper in seuerall countries and also howe of late yeares this his order hais bene violently and blinde ignoraunce brought in: therfore it can not be catholicke.

None that be counted learned can be ignorannt of the general pointes wherein the Greke East churche differs from the west latin Romish churche. The Grecians neuer receyued the Pope for their head nor the doctrine of purgatory their Priestes were euer free to mary, they ministred the Lords supper alwais in their owne language with leauened bread in bothe kindes to the lay people both the bred and the cup seuerally, the Priestes

masse is not catholycke.

The difference betwyx the Greke Church and the latin.

Prieſtes neuer receiued alone withoute other to receyue wyth him, they neuer made trentals of it, nor knew tranſſubſtantiation, they neuer vſed pardons ymages with manye other moe thinges lyke as auricular ſhryuinge to a Prieſt. &c, which all the latin Romiſh Church defendes, and does contrary, and their theſe religion ſtandes in theym: therefore none of theſe opinions can be cald catholicke, becauſe the Greke Churche which is the greater part of the worlde neuer receiued, beleued, nor vſed them. Thus many lyes than this maiſter D. hais made in one word callynge it catholicke, as there be thynges wherein their Romiſhe maſſe dyffers frome the the Greke liturgies and orders of miniſtringe the Lordes ſupper: as I haue declared moſte of theym. If I ſhoulde particulerly and throughly handell all his folyſh ſaiynges, it would growe to to great a woorke: therefore brefelye I touche the chefeſt.

He charges vs with a faith and religion that hais no foundacion layde by generall counſels, which ſayinge whan he better conſiders, I truſte he will be content to be reckned in the ſame number with vs. Was not the firſt general counſel, vnder Conſtantine the Emperor at Nice, aboue. iiii. c. xxx. yeres after

Our religion is elder than Counsels.

Christ was borne: Shall I say than, or is he so shameles to thinke that there was no religion nor faith in the world so manye yeares together after Christ. because there was not of so many yeares a generall counsell to bilde vppon. No and because we say and proue oure faithe and relygion to bee the best and auncienst, we bylde not on counsels as they doe, but on Goddes worde, which is aboue the counsel, and rules al being not ruled of any, hais bene from the beginning, and shall continue to the end: and we say with Paule that we be bylded on the foundacion of the Apostles and Prophetes, Christ himselfe beynge the head corner stone. The Prophetes whereon we buyld lyued many of them a thousaunde yeare afore anye generall counsell was heard of, and the Apostles liued. iiii. C. yere afore them. Wherfore our foundacion and religion is much elder than theirs. Councels are lyke to Parliamentes, that that pleases one Pope in his Counsell, pleases not another, as the bokes do easely declare: and that whiche one thinkes good, & makes a law one yere, an other condēnes & disanulles. What a vayn thing is it than to bild on so vncertain a groundworke: Heauen and earth shall passe, chaunge, and decaye, but the worde of the Lorde

Ephe. 2.

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our God, from whence comes our religion, remaines for euer, as the Prophet sais. Therfore the wise builder wil folowe that which will not fade. Isai. 40.

Lastlye where he charges vs that we agree not one wyth another, nor wyth oure selues, I maye say to him with the Gospell Thou Hypocryte first plucke the mote out of thine own eye, and than thou shalte better see to take the beame oute of thy brothers eye. Luk. 6. There is no sorte of people more giltye in this behalfe than the Papystes be. The heathen Philosophers hadde not so manye sundrye sectes and oppinions amonge them selues in their scholes, as the Papistes haue in their doynges. D. Ponet late Byshoppe of Winton in his answere to the booke that beares Martins name for mariage of Priestes, proues wel that Poperye is a monster patched of al kynds of heresy, & worse than they al. Where such thinges are fullye taught & proued. I had rather refer you to ỹ reding of them there, than to write one thynge oft. I declared to you afore also where ye shal find. xviii. schismes among the popes themselues. These holy Bishops ỹ he craks so much on for their imprisonment, and other that in losing their liuings, liue more welthily and at ease than euer they didde afore, or the Protestantes doe in their liberty nowe.

Marke howe like them ſelues they be, and agreing with themſelues. As long as kinge Henry liued, and all the time of bleſſed kinge Edwarde, they taught, they preached, they ſubſcribed, they ſware and beleued all thys, that they nowe deny. As oft as they had anye liuinge in anye College of the vniuerſities, as oft as they tooke degree in the ſcholes, as oft as they tooke any benefice, and whan they were made Prieſts or Byſhoppes, ſo ofte they ſweare and forſweare all that nowe they denye. Periurye in other menne is puniſhed with bearinge papers, loſſe of their eares, and other worldlye ſhame: but theſe menne abuſinge the gentilnes of the Prince, beyng thus oft forſworne are counted holye in the worlde. The Papiſtes in their religyous monſters haue mo kind of munkes, Freers, Chanons, Nunnes, differing in their coates than anye people haue, ſome be white, ſome blacke, ſome graye: differinge in their ſhoes, ſome hauinge whole, ſome halfe, ſome nothinge but ſoales vnder the foote: differinge in ſhauinge their heades, ſome more, ſome leſſe: differing in meates, ſome eatinge fiſh only, ſome fleſh and fiſhe at their dayes and times appointed, differinge in places for ſome neuer go abroade, but are kept ſtil with

The Papiſtes tourne with the world, and dyffer one from another.

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in the compasse of the house, some walk abroode at their pleasure, and some locked vp in stone walles: differing in their seruice, for euery order had his diuerse order of masse and Mattins, in manye pointes: differinge in their Saintes, or rather their Goddes whose names they beare, whom they worshippe, and stryuinge which of them shoulde be the holiest. Some holde of Francis, some of Benet, some of Dominic, some of Brigitte, and others of other as they lust to deuise. In their schole menne is founde more diuersity of opinions, than among any sort of Philosophers. Some hold of Thomas, some of Dominus, some of Albertus, some of other as they like, for there be so manye that almost they can not be reckened. Which thinges being all considered, and knowen of all men to be true, except they be wilfully blind howe can they saye that they agree in one vnitye of the trueth. Pilate and Herode agreed to crucifie christ, so these in mischeues agree to set vp superstition, but in their priuate opinions none are more contrary and diuers. In their pilgrimages, pardons, reliques, fastinges, what diuersities and striuing whiche shoulde be the greatest. Amonge so manye Ladies and Goodes, what striuinge in euery countrye which shoulde

Duns

be

be the holieſt, and wo:ke moſt miracles. Amonge pardons, Boſton beare the name, and yet other would compare among reliques, the bloud of Hales paſſed other, vnto their iugling was knowen. Faſtinges were mo than I know. Some vſed Saint Kinians, ſome oure ladies, ſome the golden Fridayes, ſome euerye Wednesdaye, ſome halfe Lent, ſome whole: ſome with fiſhe only, other as they luſte. What reaſon is it that they whyche faſted oure Ladyes faſte, ſome faſtinge to b:ead & water ended it in. iii. yeares ſpace, other in eatynge fiſhe had. vii. and why ſhoulde they folowe the Ladye daye in lent mo:e than other Ladie dayes? and why yearelye doe they chaunge they:r daye. &c. When theſe and ſuch other their doinges are p:oued to agree in one, and good reaſon ſhewed fo:r their doynges, they maye better charge other menne wyth diſagreinge: but they maye thynke it ſhame to burthen other wyth that wherein they be moſt gilty themſelues.

" There is none mo:e diſobedient then
" the newe Byſhops and P:eachers now
" a dayes, whyche diſobeye the vniuerſall
Luc. 18. " church of Chriſt, the whych Church who
" ſo euer wyll not obey, oure ſauyour in the
Goſpell

Gospell commaundes vs to take theym as infydelles. As where the vniuersall Churche of Chryst commaundes Masse and seuen Sacramentes as necessary for our saluacion, they call it abhominacion, with their blasphemous mouthes: Where the Churche commaundes to faste, they commaund to eat. Where the Church cōmaunds coutynual prayer of the Clergy, they cal it superstycyon & blynd ignorance: where the Church commaundes the clergie to liue in chastitye, they commaunde and exhort the Clergy to mariage: where the Churche and all lawes ciuyll and canon, yea the lawes of the Realme do prohibit maryage of Preystes, they alowe maryage of Preystes, obeyinge no lawe, but folowe their owne carnall lustes. Yea where the Queene hays geuen strayte commaundement to abstayne from flesshe in Lent, and other dayes, commaunded by the Churche, the newe Preachers and Protestants haue eaten flesh openly to the great sclaunder of other

O God howe manye lyes, in so fewe lynes. The vnyuersall Churche of Chryste agrees in the necessarye Artycles of oure Saluation, but in certayne outwarde orders and Ceremonies, euerye Countrie differs from other, wythout anye dyshonoure to Godde.

I declared afore how we agree with the vniuersall churche and confesse the necessarye Christian articles of our fayth, religion, & salvation better than they, & also I touched some diuersities of outwarde orders in the Churche, whereof many or all were tollerable: and nowe by occasion of these matters mynistred by him, I shall touche some moe. He layes to our charge, that we disobey the vniuersall churche, if he meane in those thinges which afterwarde folow, I am content to trie with him. Where vnder ỹ name of masse, he vnderstands the Romish latin masse, it appeares afore how many sundry good sortes of winistring the Lordes supper be in other countries at this day, and haue bene of olde time:

Masse. Therefore he makes a loude lie in sayinge or thinking, that who so euer disagrees from their Popish masse disobeies the vniuersal Church: for the most part of Christendome, neyther does at this daye, nor at any time hais vsed it. In the substaunce and doctrine of the holye Communion, we agree with the scripture and the catholicke Church, though we differ in some peice of the outwarde order of it from other countries: but we professe an open disagreeinge from the Romish sinagoge both in the order and substaunce thereof. The Churche of

God

God, accordinge to the scriptures, does professe and beleue that all faythfull Christians worthely coming to the lordes table, receiue by faith in those holy misteries, the body and bloude of Christ whiche was giuen, broken and shed for the sinnes of the whole world: this we teache, beleue and folow, and exhort all men often to prepare them selues worthelie thus to receiue. The Popish Synagoge contrary to Saint Paule teach practise, beleue (and persecute with fire and fagot all gainsayers) that in the sacrifice of their bread and wine, the creatures be chãged from their natural substaunce, and are made a God to be worshipt, whan they lifte it ouer their heades, hange it in a corde ouer the Altar, or carye it aboute the fieldes, and if the people will bie trentals or masses of it, at their handes, they can swepe purgatory cleane, and make soules flie to heauen as thicke as duste. These haue no groundwoorke on Goddes worde, and therfore we can not beleue theym: For we read that Christ tooke the substance of his flesshe of the virgin Mary, but neuer of breade. Onelye the Romishe prelates haue made this marchaundise put in that article taught this doctrine, and beleue this contrarie to the whole churche of Christ beside theymselues. Than

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it is they that disobey the Churche, and not wee. I spake sufficientlye for theyr masse and Sacramentes afore, yet for their sacramentes nowe a litle more.

He sais here that there be. vii. Sacramentes necessarye to saluation, and yet wythin fewe wordes folowinge, he denyes maryage to Priestes, and that is as much to saye as eyther that mariage is no Sacrament, or that Priestes shall not be saued. There is but one waye of saluation for al men, than Priests must eyther be saued that way or els condemned. But it is to foolyshe to saye that anye manne shall be condemned, except he be maried. Shall none be saued but maried folkes? whan he lookes at him selfe beinge vnmaried, and yet not so chaste, he will saye naye. Than. vii. sacramentes are not necessarye for saluation to euerye man: for many haue bens saued without manye of theym: as mariage, extreme vnction, order of Priesthode, shriuinge, Byshoppinge, and the Lordes supper. Who is so ignorant but he knowes that many children neuer, yea, and olde folke to, neuer receiued all those his Sacramentes: whiche God forbidde should all be condemned. No learninge can beare this saiynge to ye true, that there be. vii. sacramentes

necessary

neceſſarye to ſaluation: therfoze by this iudge the reſt of his sayinges. And leaſt he ſhoulde thinke the generall ozder of the Churche to be thus, thoughe manye particulars never receiue theym, yet in ſearching, he ſhal find that tobe vntrue to. Socrat. lib. v. cap. xix. & Sozo lib. vii. ca. xvi. in their Eccleſiaſticall hiſtozies wryte & teach that ſhryuing to a Prieſt was not cõmaunded by god, but inuented by man: and therfoze whan they ſee it abuſed they toke it awaye, and vſed it not any moze. In ỳ time of Theodoſius Themperoz iiii. c. yere after Chriſt, and Nectarius being Byſhop of Conſtantinople as they wryte there, a Diacone of the churche, get a Gentel woman wyth chylde in the Churche, that came to be ſhreuen, while ſhe was there doing the appointed penaunce by her ghoſtlye father. The hole churche was ſo offended at it that not onlye there, but manye other Biſhoppes beſide in their churches left of afterwarde that ozder of ſhryuing and lefte euerye manne free to the examination of his owne conſcience foz his ſinnes. There hays bene nothynge moze profytable to the Pope than thys eare ſhryuinge hais, beſyde manye ſuche lyke fylthynelſe done by it, as thys Diacon didde, foz no time was fitter to woe oz worke their feate in, wythoute ſuſpi-

Confeſſion.

ſuſpicion than ſhriuing time. No prince coulde enterprise or purpose anye great thing, but his confessour wold by some meanes learne it vnder confession, and declare it to the Pope or his chaplains. Eliseus by the spirit of God neuer told more secret thinges what the kinge of Siria did in his priuy chamber, than the Pope coulde learne by these his confessours, the secret pourposes of all Prin-
4. kin, 6. ces. Than if confession might be taken away as here appeares it was, it is not so necessary to saluacion: nor the vniuersall Churche hais vsed it euer as he sais: nor we disobey not the Churche in leauinge it of, seing so many holy men haue done it afore vs. Joan ~~Dominus~~ writing on the. iiii. booke of the sentences distinc. xvii. and serching out where this their sacrament shoulde be bilded, writes thus. If we saye it is grounded on the saying of Saint James, confesse you one to an other, manye inconueniences wil folow, for so euerye man might heare an others confession howe should Saint James Byshop of Jerusalem commaund Peter the highest and the Romyshe Church. If it be grounded on Saint Jhons sayinge, whose sinnes ye doe forgeue, they are forgeuen: yet there is no mention to do it in his eare. If that will not serue than, saye that it

comes

comes from Thapostles: yf that serue not, because ỳ Grecians vse it not, than saye it comes from Ro. as does the Cõmunion in vnleuend bread, thus ye see what harde shiftes they are dryuen to, in tryinge out the autoritye and aunci-entye of this their sacrament and howe small it is whan it comes to proke. But if ye wil iudiffrently iudge whether the newe Bishops or the olde, obeye their Prince and Goddes Church better, read the othe of them both and than iudge.

The Pope firste deuised an othe for hys Byshoppes to sweare at their creation and whan that was not thought straite inoughe, he deuysed this afterwarde. I N. Byshoppe of N. from this houre forwarde, shalbe true to Saint Peter, and the holye Romishe Churche, and to my Lorde Pope N. and to his successours, entrynge canonicallye: I shall not be in counsell, consent, nor at dede, that he may loose his life, or that anye member maye be taken from him by deceyte, or violent handes layde on him or wrong done to him, by anye meanes. That counsell that shall be declared to me by him selfe, letters, or messengers. I shall not disclose to anye manne wittingly to his harme. I shall helpe to defende the Popedome of the Romishe churche, and the rules of holy fathers, and the rialtes

The Prelates othe to the Pope

of Saint Peter againſte all menne ſauinge my order. I ſhall not be at anye councell or dede where anye euil is deuiſed againſt the honour and power of them, but to my power I ſhal ſtoppe it, and ſo ſhortly as I can ſignify it to our lorde Pope or ſome other that will tell it his holines, Hereticks, ſchiſmatickes and rebelles to oure lorde Pope, to my power I ſhal purſue. &c. Loke how well our holy prelates kepe their othe to the Pope, & deny it to their lawful Prince. The othe of the newe Byſhoppes is in print in Englyſhe, and ſo knowen of al (that luſt to learn) that I nede not to write it, and although the Popiſhe prelates refuſe to take that othe, becauſe it makes the Prince, the chyefe gouernour ouer them (whiche they can not abide) heraſter in his proper place where he falles into that queſtion, I ſhal entreat of it.

Secondly where he charges vs, that where the Churche commaundes to faſte, we commaunde to eate, and haue eaten fleſhe in Lente, and other forbidden dayes, we ſpeake plaine Englyſhe, and ſaye he lies. Vnder the name of the Churche, he euer vnderſtandes Rome, yea and not whan it continued in anye pure religion, but euen in theſe latter dayes whan it is ouer whelmed wyth

infinite superstitious. Fasting dayes be appointed commenlye by euerye particular churche and countrye, rather than by the vniuersall Churche, but yf anye kynde of fasting be generall, I say they breake that order rather than we. Ambro. writes on the. xvii. cha. of Luc. that for the space of. l. dayes betwirt Easter and whitsondaye, the Churche knowes no fastinge daye. Marke what the churche vsed in his time, and what it is growen to since. Howe many fasting dayes in that space haue Popes broughte in synce: from whence came all the gang dayes to bee fasted in the crosse weke: was it from the church or no: if the churche dide it, than the latter churche and Popes were contrarye to the old church in Ambro. time, or els the church is free in all ages to disanull that whiche was done afore them. If it be free: why than may not the churche nowe disanull that whiche was done afore oure tyme, as well as they brake the custome of the chuch in Ambrose time afore them, hais not the Churche lyke power in all ages to decree or dysanulle what they luste: Are we more bounde that wee shall not breake olde customes than they were? What is the reason that wee shoulde bee so, or where is it so wryt-

Fastynge.

Ambrose.

ten. If the Churche bee ruled by generall counselles where is that counsell that decreed so many fasting dayes to be betwix Easter and Whitsunday: & Ambrose says none was afore hys time. Is counsell so contrarye to counsell, or does one counsell deface that whiche an other determined? Than is that true, where I saide afore that their counsels were like oure Parliamentes, and they are no longer to be obserued than other coũsels folowing shal think mete. Whiche being true & graunted who wilbe so mad to bild his faith vpon coũcels, whiche haue so often chaunged, and one sort beleue contrarye to another? And althoughe Ambrose saye that the churche knewe no fastinge day betwix Ester and whitsonday, yet beside these manye fastes in the Rogation weke, oure wise Popes of late yeares, haue deuysed a monstrous fast on Saint Markes daye. All other fastinge daies, are on the holy day euen, only Saint Marke must haue his day fasted. Tell vs a reason why so that wil not be laughen at. We knowe wel ynough your reasõ of Tho. Beket, and thinke you are ashamed of it: tell vs where it was decreed, by the churche or generall counsell. Tell vs also if ye can, why the one side of the strete in cheape

Cheapeſide faſtes that daye beinge in London dioceſſe, and the other ſide beinge of Canturbury dioceſſe faſtes not: and ſo in other tow̃nes moe: Could not Beckets holynes reache ouer the ſtrete, or woulde he not. If he coulde not, he is not ſo mighty a ſaint as ye make hym: if he would not, he was malicious that woulde not doe ſo muche for the Citye wherin he was borne. This is his great auncient holy churche that he crakes ſo much. Becket was liuinge ſins the conqueſt vnder king Henry the ſecond, not iiii. C. yeares ſins: and yet all as they thynke that wyll not beleue their trumpery to be .M.D. yere old, and ought not to be broken, is an hereticke, diſobeyes the vniuerſall Churche, and not mete to liue. Monica Saint Auſtins mother ſeing them faſt at Rome on the ſaturday, and coming to Millan ſee them not faſt there, marualled at it, and aſked Auſtin her ſonne, the cauſe of ſuche diuerſity of faſtinge, thinking that both didde not well. Auſtin beinge yet but a ponge ſcholer in Chriſtes ſchole, aſked Ambro. the cauſe. Ambro. ſaid: Faſtinge was free, and therfore whan he came to Rome he faſted, and dyd as they done: Whan he was at Millan, he faſted not but did as they did. Afterwarde Auſtin beinge better learned, gaue this leſſon

August Epi. 86.

in

in the same Epistle, and sayde: that he found written in the newe testament, that we ought to fast: but he neuer foūd it there writen, what dayes we should faste. Therfore the time is free to all christians by the scripture to eat or not eat: but they must eat so soberly euerye day, as though they fasted, and see that they surfet not. Montanus an hereticke was the first that made lawes for fasting, and they like good childzen make it heresy to breake their dayes, or fast otherwayes than they appoint. There be. ii. sortes of fasting, from meat, whiche we be bound vnto. The one voluntary whan we fele our selues by to muche eatinge giuen to anye kinde of sin, than the flesche must be bridled by abstinence, that it rebell not against the spirit, but the minde may more frely serue the lorde: The other is by commaundement on suche dayes as be appointed by commen order of the countrye, wherein we must beware that we be not breakers of polities. These kindes of fasting stande in outwarde disciplyne, and are to be obserued with fredom of consciens so farre as the helthe of the bodye maye beare, and superstition be not maintay-
58. ned. There is a. iii. sort whiche Esai speakes of, that standes not in forbearynge meates onely, but in exercisinge

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the wozkes of mercy. Is this the fast that I chooſe ſais the Lozde that a man ſhoulde puniſhe him ſelfe, pynche hys belye, and pull doſwne himſelfe, ſo that foz hunger and paine he crie out, oz fall into ſickenes, that he wzythe and lappe hys heade in buddes and kercheffes. No ſays the Lozde: but thys is the fast that I haue choſen: bzing the pooze and ſtraungers to thy houſe, feede the hungrye, clothe the naked. &c. God is not delyted with a hungrye belly foz meat, but wyth the ſoule that hungers foz his righteouſneſſe. Furthermoze this generall kinde of faſtinge whiche ſtandes in fozbearynge fleſhe, and eatynge but one meale a daye, to many it is no greſe noz a bzidelinge to the luſt of the fleſh. Some loue fyſhe ſo well that they had rather feede of that than of other meat, and ſome haue ſo weake ſtomackes oz lyue ſo ydle lyues, that they can ſcarce dygeſt one meale a daye. Agayne other ſome haue ſo coſtlye and greate dinners that they eat mozе at that one dynner, than the pooze man can get at thzee ſcamlinges on a day. Therefoze I can not ſay that he puniſhes his bodye by abſtinence that eates fyſhe wbyche he loues, noz that foz weakenes of ſtomacke, can not eat mozе although his

appetite desire it, nor he that gorges himselfe so ful at one meale that he can not be hungry of a whole daye after. Hard it is therfore to appoint to euerye particuler manne, what, whan, or how seldome he shal eate when he fastes: but bicause generally euery man loues flesh better than fishe, and eates twise a daye at the least, generallye it was well appointed in fasting to forbeare flesh, and eate but ones a daye, thoughe it faile in many particulers. Therfore whan anye is to be charged with breaking his fast the person is to be considerd whither he may doe it with the health of his body: the kinde of fastynge, whether it be superstitious, to bye forgeuenes of sinnes and righteousnesse, the time that it be not wyth Jewyshe obseruatyon of daies, and the meate it selfe, that it be not thought vnclean by nature, and vnlawfull: and the cause that it be for taminge the flesshe, and not to compound with God or bargaine that for so many dayes fastinge, God shall rewarde hym with sache worldly blessinges as please him to appoint. In Flaunders euerye saturdaye betwirt Christmas and Candelmas they eate flesh for ioy, and haue pardon for it bicause our Ladye laye so longe in child bedde saye they: we here may not eat so: the Pope is not so good

to

to vs, yet surely it were as good reason that we should eat flesshe with them all that while that our lady lay in child bed as that we shuld beare our candel at her churchinge at Candelmas with theym as they doe. It is seldome sene that men offer candels at womens churchinges, sauinge at oure ladies: but reason it is, that she haue some preferrement, if the Pope woulde be so good maister to vs as let vs flesshe with theym. Euery one euen by the Popes lawe is not bounde to faste as children, olde folkes, women with child, pilgrimes, poore prisoners, labouringe or iorneynge menne: and by the consent of the Phisicion and goostlye father euen in the midst of blynd Poperye all sicke persons might eat flesshe at all times: And those that be bounde to fast maye bee dispensed with for a litle money. That is good holinesse that is bought for so litle money. Our sauiours christ seing the Pharases offended with eating meat, said to them. That which enters in at the mouthe, defiles not the manne, and whan they woulde not be so satisfied he saide: let them alone they be blinde, and guides of the blind. So surely to such obstinate blinde Papistes as will not learne the fredome of conscience taught in the Scriptures, and serue the lorde in singlenes of hart, but Math. 15.

put

put their hole deuocion in outward obseruation of mans traditions, it maye well be saide, lette theym alone they be blinde and guides of the blynde. It is the weake conscience that is to be borne with, as Saint Paul teaches, sayinge, I had rather neuer eat flesh, than offend my brother, and not the obstinate wilfull blindnesse of the superstitious that maye learne and will not. When he hais proued that the protestantes vpon their wilfull lustes and not for such necessary considerations (as is here rehersed) haue contemptuously broken the fasting dayes appointed by commen order, he may well rebuke them: but there be to manye witnes whiche haue heard manye of them sundry times oute of the solemst places and pulpites in ỹ realme teache the contrarye: therefore none can beleue these hys lyinge woordes to be true. Breakinge thy faste standes not so muche in eatynge anye kinde of meat, as in the quantitye of it, or doynge it with contempt of the higher powers, and commen order appoynted, or elles in offending the weake conscience whiche hais not learned his libertye geuen by god in his holy woorde.

Where he castes in our teeth the breakinge of lent, as though that were commaunded by Goddes owne mouth, and

should

shoulde be obserued without all excuse, they that lust shall see how great diuersities of fastinge Lent haue bene in olde time before, and than iudge whither this their one kinde of fastinge Lent be so necessarye. Socrat. lib. v. ca. xxii. of his ecclesiastical history writes of the diuersites of sundry thinges in the church as kepinge of Easter, baptising, mariage, and the Communion. &c. Amonge whiche he touches the diuersity of lent fast, and sais: that the Romanes fasted. iii. whole Wekes afore Easter, excepte Saturdaye and Sondaye, some Grecians fast. vi. Wekes, some begynne. vii. Wekes afore, and fast but. xv. dayes in that space, and those not all together. They differed also in meates, for some woulde eate nothing that had life: some woulde eate no liuelye thinge but fish: some woulde eat both fishe and fowle, other forbeare Beryes and Egges, other forbeare all thyngs saue dry bread, and other wold not eat that, some wold not eate afore the. ix. houre, but than woulde fede of diuers meates. Some at one houre of the daye, some at another. &c. If all these christian men serued God, and yet hadde such dyuersites of fastynge their Lente, why shoulde they be counted euill menne that do no worse than they dydde, or swarue but a littel from thys theyr vsed Lent fast. Lent.

Is this so well, that nothinge is well but this: And bicause they sticke so muche to the Ro. Church, note that he sais the Romanes fasted but. iii. wekes why should we than fast sir? or how hais Ro. chaunged this olde custome? or maye it be chaunged? If it maye not why haue they done it, and if it maye, why blame they them that do it? Polychronic. lib. v ca. ir. writes that Pope Gregory the. i. ordeined fastinge of all Lent, who liued vi. C. yeare after Christ, than it lackes much of their autority and auncientye that they crake so muche of. We reade that our Sauiour Christ eate flesche at his last supper on maũdy thursday (whiche day of all in lent is one of the holyest) if Christ than fasted Lent. I speake not this because I woulde haue menne to breake the commen appointed order of fastinge without lawefull cause: but that I woulde euery man should know the libertye of consciens, that Christe hais geuen and taught vs in his word. Let euerye manne obey the ordinaunce of the rulers, whiche commaunde not anye thinge contrarye to God, and let them knowe also the fredom of conscience, that they be not boundmen to the creatures which God of loue hais made to serue, and not to rule vs. Surelye these people were christened, and holye

members

membres of the church of chriſt: and yet ſo shamelesly he crakes so muche of the whole church to maintein their doings. Spiridion Byshoppe of a towne in Cypzus whan his fryende came to him on the fasting daye after dinner, bade his daughter Irene dzesse a piece of bacon, because he hadde no other meate in the house, naye sais the manne I am a chzisten man I eat no flesshe on the fastinge daye, why sais Spiridion because thou art a chzisten manne thou shoulde eate. O wozthy lesson teaching both the mariage of Byshops, and also libertye of meates. Sozo. lib. 1. ca. 11.

Thirdlye where he belies vs, saynge that we call pzaier, superstition, reade the bookes of pzayers, whiche the pzotestauntes haue made, the ozder that they teach to pzay in, marke their pzaiers openly in their sermons, with what feruent zeale it is done, and iudge than how falsly he misrepoztes them. But if he meane the pzaiers of munks, Freers Nunnes. &c. we will not greatlye sticke to graunte them to be so in dede: and good reasons we haue out of their owne doctours, why to say so. Saint Thō in his scdā scde quest. xcii. wzites that it is superstition whan a manne is to holye. As whan he is so Pope holy that he beleues thinges not to be beleued, feares Prayer.

thinges

thinges not to be feared, worshipes thinges not to be worshipped, or does thinges as holy: which be not holy in dede. Conferre these sayinges with munkish prayers, and suche like, and see whether we saye true. Thinges necessary to be beleued are writen onelye in the scriptures: so be thinges to be worshipt, to be feared as godly, or counted holy, are taught there onlye. Than he that beleues more than the holy Byble teaches, or worshyppes, feares other Gods than the onely liuing God, or does any thing for the seruice of God, or countes holye that which is not taught there generalye, he is superstitious and the vse of the thynge it selfe is superstition. The Englyshe worde is the harder because we vse the Latin worde superstition, and makes it Englishe: But the Greke woorde makes the nature of it, and the things afore rehersed playner by much. There be. ii. Greke wordes signifyinge this superstition. Ethelothresceia and deisidæmonia, the further word signifies as the interpretacion of it declares, all suche relygyous woorshyppinge of God, as manne deuises on hys owne heade, and is not taught in the holye Scrypture. So sais the glosse Collos. ii. whan mannes tradicion is taken for religion than it is superstition. As eyther

Superstition.

Ethelothresceia

ther to worshyppe anye other God than the onelye true liuinge God, or to worshyppe the onelye Godde other wayes than he hais appointed vs in his worde: as with Ladye Psaltars: trentals, pilgrimages. &c. And because the chefe part of godly worshippe standes in prayinge to God, and callynge on him in our necessities with a stedfast beliefe of hys holye worde and promise: He that cals on anye creature but Godde alone for helpe, or beleues other doctrine necessary to saluation than Gods boke alone, he is well called superstitious. The latter worde signifies that godly feare in their opinion whiche is due to Godde alone: whiche who so euer gyues to anye other creature besyde the true God, he is superstitious also. As they that to knowe thynges to come wyll counsell wyth spirits, or in their sickenes or trouble seke helpe at their hands, hang vpon the sterres for lucky or vnlucky dates, or feare any creature more then the lorde creator. Al the popes creatures therfore be superstitious puttinge their holines and religion in their cowles, cloisters, order inuēted of men, and fearing more to breake the rule of Austin Dominic, Benet, than of anye Appostle, Euangelyste, or Chryste hymselfe. They also be superstycious that put holinesse

Superstitions.

Deisidæmonia.

in

in meates, dayes, times, places, beades, holy water, palme, crosse, pardons. S. Agathes letters for burninge houses, thorne bushes for lightnings. &c. Lerne therfore to put difference betwix religion and superstition, and than ye shall easely knowe how we disalow no prayer but the superstitious. The Scribes and Pharises prayed at euery corner of the stretes, and fasted oft: yet our Sauioure Christ rebuked them, not condemninge prayer, but their misusinge of it. So we will euery manne to praye in euery time and place: yet superstition we abhorre in all sortes of menne, prayer, time and place. What wicked blindenes is this than, to thinke that bearing prayers written in rolles aboute wyth theym, as S. Johns Gospell, the length of our lord, the measure of our Lady, or other like, thei shal die no sodain death, not be hanged, or yf he be hanged, he shall not die. There is to manye suche, though ye laugh, and beleue it not, and not hard to shewe them with a wet finger. Prayer than is of. ii. sorts, either in begging that that we want, or geuing thankes for that which we haue receyued: and it is the earnest liftinge vp of a mans minde to God or a familiar and reuerent talke and complainte to oure heauenly father of oure miseries with a

Prayer.

crauing

crauinge of his mercies, and truſting to obtayne of his mercye that whiche ſhall be neceſſarye: or els an humble thankes geuinge for hys liberall benefytes ſo plenteouſlye beſtowed on vs vndeſerued. These ſtande in depe ſighes and groninges, wyth a ful conſideration of our miſerable ſtate, and Goddes maieſtye: in the heart, and not in ynke or paper: not in hangyng written ſcrolles about the necke, but lamentinge vnfeynedlye oure ſinnes from the hart, accuſinge and condemninge our ſelues, and beggynge pardon for them: not in ſpeakynge a number of woordes wyth the lippes vnconſideratlye, be they neuer ſo holy, but with bitter teares weiyng frō the heart euery ſyllable that he thinkes or ſpeakes. Thus prayed Anna to haue a ſon. i. kin. i. ſo ſorowfullye pouringe out her grefes afore God in her mynde, that the Prieſt ſeinge her lyppes moue and hearynge not her woordes, thought ſhe had bene dronken. Thus earneſtlye called Moyſes on Godde, in his ſorowfull meditacion. That the Lorde ſayde to him, why cries thou ſo to me: and yet we reade not that he ſpake anye woorde at all. The other is lyplabour in ſpeakynge much, or saying a great number of their owne deuiſed prayers (or elles a charminge) thinkinge that in certayne

wordes speaking they could make thinges come to passe as they lust. These with such other as popery is ful (of we say be superstitious.)

Maryage of priestes,

Lastlye he burdens vs with breaking al lawes, of the church, ciuil, canon, and the Realme, in that we say, mariage of Priestes is lawfull. This is that which may not be borne: this is thought so haynous that Christen men should not suffer it. If he were learned he could neuer haue heaped so many lyes together. Al writers confesse that the greke churche in the east part of the worlde (which is the greater part of christendome) neuer forbade their Priestes mariage, nor doe at this daye. For the west and Latin Churche nowe will I trie a little, whether anye suche haue bene borne by lawe or no. Hildebrand commenlye called Gregorye. vii. (who for his deedes might be turned and cald a hell brand) was the first that euer brought aboute (but with muche a doe,) that Priestes should not marye, and the maried shuld lose eyther their wiues or liuinges: but the Priestes of Spane withstode him by their Bysshop. Some afore attempted it, but neuer one coulde compasse it. This Pope lyued aboute the conquest .v. C. yeare sins: and syns the begynnynge of the worlde vnto hys tyme, it was not

Polid. lib 5. ca. 4. de inuentor.

brought

brought to passe. There is a great difference in continuaunce of time, than that mariage was alowed, and a small that they were forbidden. In Moyses law it was not forbidden, two thousand yeare afore Christ: Peter Thapostle and Philip Theuangelist were maried, and had daughters. Gregory Bishop of Nazanzum was Byshoppe there as hys father was afore him. Polychrates Byshop of Ephesus says that vii. of his cosins and aunretours had bene Byshoppes afore him. When Phileas Bishop of Thinna was ledde to martirdome, the greatest reason they had to perswade him to recant, was that he woulde haue pitye on his wife. Eustathius and his scholers are blamed bicause they despised maried prieستes. These amonge the Grecians I trust proue that the Church hais had maried Prieستes of olde time. The. l. Canon of The Appostles says: If anye Byshoppe, Prieست, Diacon, or any of the Clergye forbeare mariage, flesh and wyne, not for that his mynde might be fytter to godlynes, but for abhomination, forgettynge that all that God hais made is good, and that he made both male and female: lette him be correct or deposed The thirde Councell of Cartage sayes thus: Let not Prieستes children make anye playes and gammes.

Act. 21. Roiff. lib. 2. Ca. 9

Euseb. lib 5. ca. 26

Sozo lib. 3 Ca. 14.

If any says the Popes canon law, shuld teache that a Preest for religyon sake, shuld despise his wife accursed be he. Distinct. xxviii. Againe the next cha. folowinge: If any make a difference of a maried Priest, as though he should not minister by occasiõ of his mariage, and therfore forbeare from his ministration accursed be he. Whan this foolysh vnlearned Papiste hais scraped these and such like sayinges out of the Popes testament (commonly called his decrees) than he may say the Popes lawe, hais vtterly condemned mariage of Prieftes in the Latin Church. But what neded these proofes whan Saint Paule saies playne a Byshop must be the husbande of one wife: and Ambrose writinge on the same place, sais that he is not forbidden to haue a seconde. Pope Pius ii. wrytes that there were great causes why Priests were forbidden wives, but there were greater causes why they shoulde be restored. Jerom grauntes that in his time manye Prieftes were maried. cõtr. Ioui. And on the vi. cha. of the Epistle. He writes thus. Let Bysshoppes and Prieftes reade these, which teache their children worldly learning, and make them to reade Comedes, and singe bawdy songes of minstrelles. &c. Nauclerus part. vii. generat. xxxvii. wri-

S. Paule.

Ambrose.

Platina.

Jerom.

tes

tes thus Gregorye. vii. decreed in the yeare. M. lxxiii. that from thencefoorth Priestes shoulde not haue wyues: and they that had shoulde leaue them or be deposed. He wrote to the Byshops of France, and Germany, that they should procure it so to be with them. The hole clergy cried out against this decree, callinge him hereticke: who hadde forgotten the worde of the Lord (who said) al receiue not this sayinge: and he that can not refrayne let him mary: and it is better to marye, than to burne. Howe violent a thinge is this to compell that menne shoulde liue like Aungelles: and whan he denyes the accustomed course of nature, he shoulde giue lybertye to horedome: If he continued to confirme this decree, they had rather leaue their Priesthode than mariage. Gregory not withstandinge was instaunt and rebukes the Byshops of slouthfulnesse, that these thynges were not done amonge theim. Tharchbyshop of Mentz perceyninge howe harde a thynge it was, to breake so longe a rooted custome, and to reforme the worlde in his olde age, appointed his Priestes. vi. monethes to do that in which they must necessarily dor: they purposed than to laye violent handes on the Byshoppe, except he chaunged his purpose. The yeare folowinge

Gregorius. vii.

Math. 19. 1. Cor. 7.

Gregorie.

Gregorye attempted that diuorcinge of them by his legate which he coulde not bringe to passe by the Byshoppe. The Priestes were so moued against the legate, that they had almost torne him in peces except he had gone away, and left the matter vndone. A horrible plage he sais further did folow this contention of the west Churche, in so much that lay men didde christen and minister sacramentes because the Priestes had rather forsake their Priesthode than their wines, and would not minister. &c. thus far the history. Marke whan thys was done, the trouble in doynge it, the plague that folowed, and that mariage as he says was longe vsed afore him.

(.*.)

To the Lorde and father Nycholas, the dyligent prouyder for the holye Romysh church: Vuldrich Bishop of Augsburgh in name only, wyshes loue as a sun, and feare as a seruaunt.

Note also this notable Epistle concernynge the same matter.

WHere I founde (O father and lord) your decrees for the cõtinentie of clerks, which ye send me of late, to be without discretion, a certaine feare and heauines

uines both troubled me, fear because the iudgement of the shepeherd whither it be right or wrong, is to be feared: for I was afraid lest the weake hearers of the scripture whiche wil scarce obey a righteous iudgement, not regarding this of yours as wrongful, should boldly breake this so heauy a cõmandement of the sheperd that it may not be borne. Sorow or rather pity troubled me, whã I douted by what meanes the members myght escape, wher their head was so sore sick. What can be more greuous, or more to be pitied of the hole church, thã that you ỹ bishop of the chefest see, shuld swarue but a litle from a holy discretion? Thou swarued muche from thys, whan thou would that clerkes (whom thou shoulde warne for the continentie of mariage) shoulde be compelled to it by a certaine imperious violence. Is not this worthily to be coũted a violence, by the cõmen iudgment of al wise men, whã any man is cõpelled to execute priuat decrees, cõtrarye to the doctrine of the gospel, and decree of the holy gost? Therfore where there be many examples of the old testament & new, teachinge discretion, as ye know: I beseech your fatherhode be content ỹ some few amõg many may be put in this writing. Our lord apoynted mariage to prestes in the old law, which is

not redde to be forbydden theym afterwarde. But he sais in the Gospel: there be Eunuches whiche haue geldet themselues for the kyngdome of heauen: but all men receiue not this worde, he that can take it, let him take it. Therefore Thappostle sais: for Virgins I haue no Commaundement of the Lorde, but I geue counsell. Ye see that al men can not take this counsell accordinge to the sayinge of the Lord. And ye see also manye flatterers of the same counsell, willing to please menne and not god, with this false shewe of continentie, to doe more haynous thinges: as to prouoke their fathers wiues, not abhorre to lye by beastes, and menne. But least the state of the whole churche should be decayed by the great mischeues of this filthines, he said: For fornication let euerye man haue his owne wife. Yet these hipocrites falsly saye, that this same belonges specially to laye menne: whiche hipocrites, although they be in a moste holy order: yet they doubt not to misuse other mens wyues. These men vnderstode not the scripture rightlye, and because they wrunge the pappe to soore, they souked bloude in stede of milke. For that saynge of Thapostle: Let euery manne haue his owne wife, excepte no man in dede, but him that profesles con-

tɔtinentye, oꝛ him that determines to continue his virginitye in the Loꝛd. ꝛc. And that ye may know that they which haue not made this bowe, ought not to be compelled: Here Thappostle to Timothe, saying: It becomes a Byshopp to be blameles, the husband of one wife: and least anye manne should turne this sayinge to the Churche onely, he addes: he that canne not rule his owne house, howe can he rule the Churche of God? Likewise he sais Diacons muste be the husbande of one wife, whiche can well rule their childꝛen and houses. I know that ye haue taught by the decrees of holye Sylvester Pope, that this wife must be blessed of the Pꝛiest. The wꝛiter of the rule of clerkes liues, agreing wyth these, and suche sentences of the scripture sais: A clerke must be chast, oꝛ els bounde with the bande of one mariage. Of all whiche sayinges he gethers trulye that a Bishoppe and Diacon, are to be blamed, if they be deuyded into manye women: but if eyther Bishoppe, oꝛ Diacon, foꝛsake one woman foꝛ religion sake, the canonicall sentence here condemnes theym without respecte of their degrees, sayinge. A Byshop vnder pꝛetense of religion must not put awaye his owne wife: if he put her away let him be excommunicat: but if he con-

tinue, let him be deposed. & postea.
There be some which take S. Gregory for a help of this opinion: whose folyshnes I laughe at, and am sorye for their ignorauncе: they know not that the perillous decree of this heresy made by S. Gregory, was purged afterward of him by worthy fruite of repentance. For on a time when he sende to his pounde for fyshe and see mo than sir thousand childrens heades brought, he sight, moued with inwarde sorowe, and confessinge that decree whiche he made for forbearinge of mariage to haue bene the cause of so greate a slaughter, did purge it with worthy frute of repentaunce, and condemninge his owne decree, praysed that counsell of the Apostle: It is better to mary than to burne, addinge for hys part this: It is better to marye, than giue occasion of murther. Thus muche among many other reasons concerning this matter, this Byshop wrote a. vii. c. yeare sins. Frere Mantuan says that Hilary the learned writer & Byshop of Poiters in Fraunce was maried. The counsell Gangrēse about a iii. C. yeare after Christ says. If anye man thinke that it is not lawful for a maried priest to vse his ministery, or abhorre him for that cause, cursed be he. The priestes of Spayne did earnestlye defend their ma-

riage

riage againſte Pope Syricius, beynge angrye wyth them. Thus ferre ye ſee of howe late yeares, and howe troubleſome a beginninge this forbiddinge of prieſts mariage had in other countries, now let vs ſee a little howe and whan it began here in Englande, that this proude prycker and vnlearned papiſt, may ſee his owne folyſhnes. If I ſhould begin at Wales, the reliques of the old Britans whiche haue at all times ſuffred their Prieſtes to marye in al poperye, parauenture ſome would call them concubines for a ſhifte rather then wiues, as they be in dede, but ſurely if papiſtes will ſuffer fathers ſo to beſtowe their daughters, and their chaplains to keepe vnlawfull women, rather than their lawfull wiues, (as Pigius their great patrone ſais it is better for a prieſt to keepe a whore than haue a wife) they declare whoſe children they be. Mariage is of God, whoredome is of the Deuill, therfore I come to more certayn things. In the time of Kinge Henrye the firſt, Paſchall beinge Pope and Anſel. Biſſhoppe of Cantorb. about .iiii. C. yeares ſins, this diuorcynge of Prieſtes began chefely here with vs. The Pope willed Anſel. to do it, he attemted to do it, and the kinge withſtode it, as appeares by ſundry Epiſtles of Anſel concerning the ſame matter. Epi. lxxvii. ℔. iii. c. lxxvi

Anſel

Anſel. to his brether & ſunnes, the lorde
Ernulph. Priour Ernulph & other ſeruing god vnder him in Chriſtes church in Cantorb. gretinge and his bleſſinge.

As concerning Prieſtes of whom the kinge gaue commaundement that they ſhoulde haue both their Churches, and their wyues, as they had in the tyme of his father, and of Lanfrane late archebiſhop: yet both becauſe the kinge hath reuelled and releaſed me of the whole archbiſhoprycke, and alſo becauſe ſo curſed a mariage was forbidden in a counſell in the time of his father, and the ſame Archbiſhop, boldly by that autorite which I haue by tharchbiſhoprycke, I commaunde not onlye within tharchbiſhoprycke: but alſo throughe oute England, that all Prieſtes which kepe their wiues, ſhalbe depriued of their churches and eccleſiaſticall benefice. Marke the thinges conteined in theſe fewe wordes: the kinges commaundement for Prieſtes to kepe their benefices and wyues both, contrarye to Pope Gregories decree afore, and yet not contrarye to the cuſtome in his fathers tyme and Byſhop Lanfeane. And where Anſel. de-
Anſel. maunded the Popes aduiſe what was beſt to doe, ſeinge it was ſo harde to diuorſe theim, note the Popes aunſwere.
Paſchall. Epiſt. iii. C. xxvi. Paſchal Byſhop, ſer-

uant

naunt of Gods seruauntes, to his reue-
rende brother Anselme Bysshop of Can-
torb. gretyng and Apostolicall blessing.

We beleue youre brotherhode is not ignorãt, what is decreed in the Romish churche concerninge Prieſtes chyldren: but because ther is so great a multitude of such within the Realm of England, that almost the greater and better part of the clarkes are reckened to be on this side: we commit the order here into your charge: For we graunt those to be pro-moted to holye offices (by reason of the nede at this time, and for the profet of the church) whom learning and life shal commende amonge you: and yet not-withstandinge the preiudice of the Ec-clesiastical decree be taken hede to here-after. Here I note the Popes confessi-on that almost the greater and better part of the Clergye here in Englande were maried than, and that he suffers theym to be promoted to benefices, and afterwarde as time would suffer to exe-cute the Popes deuorcing decre. When the Bishops coulde not wel bring those diuorces to passe, the Pope sende Ioan his Cardinall to doe it: and he as Poly-chro. writes lib. vii. ca. xvi. was taken the same night in bedde with a hoore in the time of Henrye the first. O holy sin-gle life that the Pope went about: The same Polychr.

same Polychro. sais also lib. vii. ca. xxxi. that Fulco a Frenche Priestе came to kinge Richard the. i. and bad him mary his. iii. daughters, the kinge said he had none, yes says he: Pride, couetous, & lecherye, than the king said: pryde I giue to Templers, couetous to white munkes, and lecherye to Prelates, this mariage was so knytte than that it coulde not be broken sins, and this was the kinges opinion of them. But not onely this hardnesse was in beginning of this diuorce, but after that they were seperated dyuerse came together again, as appeares in the Epistle that Ansel. wrote to Willyam his Archdiacon in this behalfe. Ansel. Archebyshoppe to the reuerende Gundulph Bish. and to Ernulph Prior, and to Willyam Archdiacon of Cantorb. and to all in his diocesse gretinge. Epi. iii. C. lxxiii. Willyam our Archdiacon hais writen to me that some Priestes whiche be vnder his custodye, takinge againe their Wyues that were forbidden theym, haue fallen into vncleanesse from whiche they were drawen by holsome Counsell and commaundement, whan Tharchdiacon would amende thys thynge, they vterlye despised his warninge, and worthye Commaundement with a wycked pryde. Than he callyng together many

reli-

religious menne and obedient Prieſts, excommunicated worthelye the proude and dyſobedient, which beaſtlie deſpiſed his curſe, and defyled the holy miniſtery as much as in them lay. &c. Here appeares how harde it was to diuorſe the maried Prieſtes, and howe ſome wolde not obey though they were excomunicate. I marke alſo how the Biſhop calles theſe mariages vncleaneſſe, and ſais: they defile the miniſtrye: but to an indifferent iudge the Prieſtes haue better reaſons out of the Scriptures for theym ſelues, than the Byſhop had. Let al them therfore that haue the feare of Godde afore theym, conſyder the great plages that God layd on thys Realme at that time. The Realme was conquered by ſtraungers. Willyam Conquerour and his fellowes: the Popes Chaplains. Lanfranc Biſ. of Cantorb. vnder kinge Willyam the. ii. brought in tranſubſtantiacion, & Anſel. vnder Henry ỳ. i. next kinge folowinge, brought in vnmaried prieſtes, & diuorced the maried, the doctrine of trāſubſtātiacion is ſo holy ỳ a maried prieſt may not handel it, the one can not ſtand without the other, & the one neceſſarily bringes in ỳ other. The late popes were better then they, for in the time of pope Paule the. iii. keppynge hys Counſell at Trident a. xvii. yeare ſynce, came forth that wonderthye booke Interim,

wherin

wherein is entreated the mariages of Prieſtes and concludet that thoſe which be maried, ſhoulde not be deuorced, but whither any mo ſhoulde mary, it ſhould be referred and differred to a generall counſell. Theſe men were more reaſonable, modeſt, and wiſe than oure late brutiſh Papiſtes: for in the late daies of their raging madnes contrarye to this decree of the Pope made not. xvi. yere a fore, they deuorſed here w̄ vs al Prieſts that afore were maried. But whā theſe olde Popes ſee howe harde it was to driue Prieſtes from their wiues, that Helbrande Gregorye. vii. decreed that none ſhoulde heare his maſſe that was maried: and by this politie, he brought more to paſſe than by excommunication or anye other waye. Suche practiſes the Popes prelates are ful of: for whan the Prieſtes perceiued their miniſterye was deſpiſed, it made them ſome thing to relent, and at length altogether to quale. At the ſame tyme, and ſtreight after the conqueſte were ſwarmes of munkes, brought almoſt into all the Cathedrall churches of the Realme. As at Dureſme in the yere. M. lxxxiii. the Prieſts (which than were maried) were brought from Dureſme, and had the prebendes of Aucland, Darnton and Norton: and munkes were placed in their ſtedes, at Durram

Dureſme.

ram in the xviii. yeare of Willyam the conquerour: and these prebendes were than first founded & appointed for these secular maried prieſtes. O gētil Papiſts of old time that wold not diſplace maried prieſts, but prouide liuings for them, where our Edomites perſecute theym wythout mercye. Mariage Gods holye ordinaunce in Paradiſe, & bleſſed is puniſhed of poperye in the world, ſuche is their wickednesſe. In other places as Winchester, Worceter and els where, this bringinge in of Munkes, and dryuinge out maried Prieſtes, beganne a litle afore the conqueſt vnder kyng Edgarus but no great differens in the yeares. Dunſtan and Oſwalde Byſhops of Worceter firſt and after of Cantorb and Yorke, were greate helpers in thys matter. Oſwald thraſt all the clarkes out of worceter Church whych wouldе not be made munkes. Ethelwoldus Byſhop of Wyncheſter thraſt oute hys maried prieſtes likewiſe, if they wouldе not forſake their Wyues, and become Munkes, and placed Munkes in their ſtede, but they ſo hated the Munkiſh life that they were cōtent to leaue al rather than become munks, euery one of them ſaue iii. But after ẏ death of Edgarus, Aelfer kinge of Mercia (whiche was the middle aud chefe part of England) and

many other nobles of the realme, droue out the munkes and brought in the maried Prieſtes againe. Theſe and ſuche like are written in the recordes of theſe churches, and were done many of them about the yeare of our lorde. ir. C. xrrii. and after. Polychroni. alſo in his. bi. booke touches manye of theſe thinges: Theſe things I haue ſpoken more large ye becauſe he charges vs with diſobeying all lawes, as though theſe were neuer done in Englande afore, and good men ſhoulde not ſuffer theym: and alſo that the worlde maye ſee howe lewde, vnlearned a Proctour hays taken theyr caſe in hande, If he were not to farre paſte ſhame, he woulde not denye the lawes of the Realme to ſuffer Prieſtes mariage, ſeynge the. xrir. Iniunction whiche the Queenes highneſſe ſet forth, entreates of their mariage onelye. But thys is their obedyence, that they ſhewe to their Prynces, in denyinge their lawes: and it is their olde opinion that Iniunctions be not lawes, nor Princes haue that autority ouer them to make ſuche lawes. God gyue theym better myndes, or graunte the Prynce better ſubiectes.

It were to long to write all that may

be

be ſaid in this behalfe, and it is not my meaninge: onelye I woulde let theym ſee whiche woulde learne how wrongfullye Prieſtes mariage is accuſed. For the frowarde obſtinate, that wyll not learne, but contemne and condemne all that gayne ſaye it, afore they heare theym ſpeake, I ſaye wyth oure Sauioure Chryſte in a lyke caſe: lette theym alone, they be blynde, and guydes of the blynde: They are not to be paſſed on, doe as trueth, Goddes worde, and a good conſcience teaches, you nothyng regardinge their ralynge blaſphemies. Auſtin in his booke de bono coniugali. Ca. xxi. comparyng the chaſtitie of mariage and ſingle life together ſais thus. The vertue of continentie muſte be alwayes in the power of the mynde, but in dede it muſt be ſhewed as things and tymes chaunge. For as there was not a dyuerſe meryte of ſufferynge Martyrdome in Peter that ſuffered cruell death, and in Joan that ſuffered not: So there is not a dyuerſe meryte of Chaſtytye in Joan whych was not maryed, and in Abraham whyche gate chyldren. For bothe hys ſyngle lyfe and thys mannes maryage, ſerued Chryſte as the tyme chaunged, but Joan hadde Chaſtytye bothe in Math. 15.

power and dede, Abraham onely in power. Again. ca. xrii. euill menne saye to him that is chaste: Art thou better than Abraham? but whan he heares it lette him not be afraide, but saye, I am not better, but the chastitie of single men is better than the chastitie of mariage. Again ca. xriii. If we compare the things them selues together, it is sure that the chastitie of continentie, is better than the chastitie of mariage, and yet bothe good: but whan we compare the men together, he is the better that hais a greater goodnes and vertue in him than the other hais. Thus ferre Austin. Marke the difference that he puttes betwix the goodnes of thinges themselues, and the goodnes of the menne that haue theim. I am sure many wil iudge that I speak this to please my wyfe: but we reade that Paphuntius vnmaried (whan some in the counsell would haue determined that Priests shoulde leaue their wiues) perswaded the contrarye. Spiridion being maried as he writes also, and hauinge childzen was neuer the worse, or hindred to minister the sacramentes. Chrisо. in his homily on the mariage in Cana Galilea writes thꝰ. Thou reproues mariage that they be a let to godlynes: but wilt thou know that it hurtes not to haue wyfe and childzen. Had not

Sozo. lib. I Ca. 23.

Ibi. Ca. II.

Moyses

Moyses wife and childzen: was not Helias a virgin? Moses brought Manna from heauen, and Helias fire: god spake to Moyses, and was conuersaunt with Helias. Did not Moyses make Quales to come: and Helias shut vppe heauen from raine with a word: Did not Moyses deuide the sea, and brought through the people: Was not Helias taken into heauen in a fiery charet. Did virginitye hurte the one, or was wife and childzen a hindraunce to the other? hais thou marked Helias in his charet in the aer, and Moyses goynge on foote in the sea: Marke Peter also a piller of the church that he had a wife: for it is written that Jesus wente into Peters mother in lawe, beinge sicke, touched her and the feuer left her. Where there is a mother in lawe, there must nedes be a wife, and daughter in lawe. Sees thou not than that Peter had a wife: blame not mariage than. &c. thus ferre Chrisostome. I coulde shew you like examples of maried ministers at these daies, whiche are not hindered in their duty doing therby, nor in any part of godlynes: but rather forthered in that houshold cares be taken from them therby: and in sikenes, they better cherished These be inough for them that wil be perswaded, or more will not seruc. It is not hard Math. 8.

to bringe diuerse moe autorities out of the Popes distinc. xxviii. and xxxi. to proue this withall: but he that is father of all filthines is not worthye to beare witnes in so honest a matter. In Moises law where euery one should marie with in his owne tribe, the priestes had thys priuilege that they might marye wyth the kinges stocke: but oure menne abhorre Priestes mariage, lest they should get gentilwomen, and so possibly might enherite their landes. God was not so wise to forsee these thinges as we be, and that which Gods wisdome thought good and commendable, we with oure policies thinke hurtfull and vnprofitable. God make vs wise in him. For the foolyshe writhinge and rackynge of the scriptures folowinge, because they be so vnaptlye applied that a blind manne maye see them, I will not stande to set out his folye: for they conteyne no matter of weight against vs.

They haue inuented a newe waye to make Bishoppes and Priestes, and a manor of seruice and ministracion that Saint Austin neuer knewe, Saint Edmond, Lanfranc. S. Anselme, nor neuer one Bishop of Cantorb. sauing only Crammer, who forsoke his profession as Apostata, so that they must nedes condemne all the Bishoppes in Cantor. but Crāmer and he that nowe is: all the Bysshoppes of yorke sauyng Holgate, and he that nowe is: although

thoughe Saint Wilfride, S. Willyam haue bene taken for Saintes, and were Byshoppes in yorke. In Couentre and Lichfylde S. Chad was Byshop and manyblessed Byshops, and he that now is Bishop, can fynde not anye one that euer was made as he is, nor of his religion. Therefore he must proue all Bishops of Lichfelde were decepued, walked in blindnes, and ignorannce, or els he that nowe is must nedes be decepued and be in blyndnes: In Duresme haue bene many good fathers: but he that now is Bishop can not fynde any one predecessour in that see that was of his relygion and made bishop after such sort as he was: so that he that nowe is, muste take in hande to condemne all the Bishops afore him that they were in ignorance and blindnes, or they wil come to hys condemnation at the daye of indgement. And this in all Bishoprickes in Englād, some can find one, & some none that euer was of their religion. What arrogancy may be thought in those men that will take in hande to condemne so many blessed fathers al to be in blindnes

Here this proud Papist triumphes as thoughe nothinge coulde be said to the contrary. For our churche seruice I said inough afore, now marke what weight his raginge railynge wordes haue. He sais Saint Edmonde Lanfranc, Ansel. neuer knewe such an orderyng of Priestes, and Bishops, how proues he that: I thinke they dyd: for they liued in that

age whan religion beganne to decaye, blyndnes and superstition to crepe into the worlde, and therefore coulde not be ignorannt of suche good order as hadde bene afore them, although they theym selues than beganne to chaunge & bring in the contrary, wherof I declared part afore as mariage of prieſtes, church ser-uyce. &c. To graunt that ſo manye Bi-ſhops of Cantorb. yorke, Lichfield, and Dureſme were in blindnes, he thinkes it ſuch an inconuenience, as no manne will doe it: and therfore theſe that now be Byſhops muſt nedes be deceyued. I am not of that oppinion to thynke it a ſhame to graunt that Byſhoppes be de-ceyued eyther in that age or other: for there hais bene no man ſo holye (except Chriſt Jeſus) but he hais bene deceiued and ignorannt in manye thinges, euen in religion. Did not Paule rebuke Pe-ter for diſſemblynge in meates with the Jewes? Only Chriſt hais the ful truth. That is the proude principle of Popery to, think that they can not be deceyued: yet in that sayinge they are moſt folwly deceyued. The Scribes and Pharaſes vſed the ſame reaſons agaynſt Chriſte oure Lorde, and the falſe Prophetes a-gainſt the true, ſayinge that they kepte the olde true learninge, and the other brought in a new, & deceiued the people.

But

But in grauntinge these olde Bysshops to be made after another sort than these be nowe, what harme maye followe? What auncienty be they of? al sins the conquest, and not past v. C. yeare sins. Than it is but newe in comparison of of M. D. l. And if oure order agree wyth Christes doinges and his Apostles writings better thá theirs, are we to blame in forsakyng them, & folowing Christ & his Apostles: or are we to be counted deuisers of a new way, when we folow that which is M. yere elder than theirs. Naye surely their deuyses be new, and we restore the old religion again, practised and taught by Christ and his Appostles: which they haue defaced wyth their newe deuysed superstityon and Popery. Whither is it more to contēne or correct these Bysshoppes of Cantorb. York, Lichfielde, and Duresme that be names, rather than Christ oure Lorde, Peter, Paul, Timothe, Titꝰ. &c. Whether is to bee iudged elder, wyser, and godlyer, these Bysshoppes that be names which are not v. C. yeare old, or Christe and his Appostles whiche be M. D. yeare old and more? In the Actes of Thappostles where Matthias was chosen in stede of Judas the traitour. Where the. vii. Deacons were chosen, and whan Paule and Barnabas were sent

ſét forth to preach, how few ceremonies were vſed in comparíſon of that multitude which the Papiſtes vſe nowe: and howe much does it agree with our kind of orderinge miniſters better than with theirs: When Paule taught Timothe and Titus to appointe myniſters and Byſhops in euery towne how ferre differs it from the Popes oiled ſhauelinges: Act. i. Peter calles the diſciples together, preaches vnto them: they fall to prayer, and chooſe Matthias in ſtede of Judas. In the vi. of the act. the Apoſtles aſſemble ỳ people declare to them how they themſelfes ſhuld folow preaching, & willes them therfore to pike out men of honeſtye and godlineſſe to ſerue the poore, they praye together, laye their handes on them, and made theim Diacons to prouide for the pore. In ſending forth Paule and Barnabas whan they were aſſembled to their miniſtery, they faſted, prayed, laid their hands on them and ſend them forth. In the. viiii. Paule and Barnabas ordeyned in euery churche miniſters, requirynge the conſent of the people (by holdynge vppe their handes, as the Greke word there ſignifies) In ỳ. i. Epiſtle to Timoth. ca. v. he bides him that he lay not his hands raſhlye on anye manne, where afore he had taught him ſufficientlye what manner

The ordeng of myſters.

Act. 13.

of menne, and with what qualities he shoulde call and thinke theym mete for the ministery. But because he findes not so great faute with the menne that he calde nowe a dayes (although other doe grudge at theym, as with the order and maner of their callynge. I wil onelye answere to that point which he touches. In these places of the scripture afore rehearsed there be these thinges to be noted, in sending forth ministers. First an assemblye of the Clergye, and people to beare testimonie of their honestie and aptnes that be calde: for it must not be done in corners, least suche be admitted as be unworthye, and with whom some could or would haue found faut, if it hadde bene knowen and done openly. The ministery is so godly a vocation that none ought to be admitted to it hauing anye notable faut in them, or if they maye not abide the triall and iudgemēt of the multitude, yea, though they be heathens. For Saint Paul sais they must haue good testimonie of their honesty, euen of them that be out of the churche. Secondly I note they vsed exhortations, with fastinge, prayer, and layinge on of handes. These Ceremonies we be sure are good and godly, because thappostles vsed them so oft: & these except some great cause to the contrary are to be vsed of al in calling of ỹ ministers.

All theſe thinges the order now appointed obſerues and no more: all the popiſh ceremonies be cut of as vain & ſuperfluous. The time of geuing orders now is the holy day, whan the people be aſſembled that they may ſee who be cald: and if they knowe anie notable faute in any of theym that are there to be appointed miniſters, or Byſhoppes, they maye declare it, that they may be reiected as vnworthy. The Popiſhe Prelates giue their orders on the Saturdaye, whan the people is not preſent, and commenly at home in their chappelles where fewe reſort to ſee. The Byſhops nowe vſe in giuyng their orders, an exhortacion, commen prayer, the Communion, and laying on of handes, which Thapoſtles vſed. The Pope and his Prelates haue deuiſed of them ſelues, clippinges, ſhauinge their crownes, an vnlawful compelled vowe to lyue vnmaried, oile for an ointinge their fingers, and power to ſacrifice for quicke and dead, their double latin matins, and Euenſonge daily with ſuche a kinde of apparell that they be more like to Aaron and Moyſes prieſtes of the olde law, than a ſimple preacher of Chriſtes Goſpell, or miniſter of his ſacraments of the new Teſtament. Whan we do that which Chriſt & hys Apoſtles did & vſed, we may be ſure it is

good

good lawfull and necessarye, whan we adde any thing of our owne, it may be doubted on, and if it be commaunded as necessarye, or as the true worshippe of Godde it ought to be refused, chaunged, yea condemned. For Christe sais. They worship me in vain teaching doctrines, the commaundementes of men. Therefore as he reasons here, that it should be to great an inconuenience to saye that these Byshops whiche he names were blynde and ignorant in their doings, and that they would come at the iudgement to the condemnation of these new Bishops which folow not their wayes. I had rather tourne hys argument against him selfe on his owne heade, and saye: that it is a greater inconuenience yea blasphemy, to say that Peter, Paul Timothe, Titus. &c. were in blindnesse and had not the right order of appointinge their ministers, but that these latter Popishe Prelates haue inuented of late yeres a perfecter way to do it than they knew or vsed. Let them proue that eyther Thapostles themselues, or anye of their scholers vsed clippinge, shauing their crownes, the vowe of single life, sacrificinge for the deade, oilinge their fingers or crown, their Jewysh apparel their halowinges, crossings, blessinges, or suche trashe as their order is full of, Math. 15.

and

and than blame this new order: but because they can not (the Scrypture teachinge no suche thynge) I saye they be Hypocrites, layinge beauye loodes on mens backes and consciences, yea greater than anye maye beare, not touchinge theym with their finger, to ease them, but rather to presse theym downe lower in preferringe mans dreames before the symple truthe of the Gospell, Christ and his Apostles with their scholers shall come in iudgemente to their condemnatiõ: For that they haue maintained their owne deuises afore the infallyble truth of the Scripture, the perfect rule and onelye example of all oure doinges and religion. Than if our Bisshops nowe vse all such order as Thapostles theymselues vsed (as in compa-ringe them together it will easelye appeare) why shoulde anye proude Papist be so bolde to correct magnificat, to reproue theym, and saye that the Pope hays deuysed a better way than Thapostles vsed: or why shoulde any weake conscience hanginge on manne rather than on Godde be offended to see suche vaine superfluous and wicked toies left of and not vsed. If they left out anye thing that Thapostles vsed they might wel be blamed: but seing thei had rather folow them as their schole masters, and

not

not the Pope, they were to be prayſed. Are Papes wiſer than Thappoſtles? or ſhall Papiſts for folowinge their father of lies be preferred to Protekauntes, whiche haue Gods worde and his truth with the doings of Thapoſtles for their defence to alledge for them. God forbid. But I thinke this good Proctour of the Pope is offended, becauſe the new Biſhops runne not to Ro. theymſelues, or by their deputye to doe their homage to their holye father, and ſweare an vnlawful and traitorous oth againſt their lawfull and naturall Prince, and bring home ỳ holy relique their Palle, which many haue bought ſo deare, that in gathering money for it, they beggerd their hole dioceſſe. Yet that the blind may ſee that theſe ragged Popiſhe cloutes whiche they thinke ſo holye relyques and neceſſarye are not of ſuche worthineſſe nor to be regarded ſo highly, it is eaſye to ſee euen in this realme, & others that both they haue bene not regarded of old time & alſo that they had another facion of making prieſts and biſhops, than our papiſtes of theſe daies haue, and more agreing with the order that the new biſhops vſe. Fabian writes. part iii. ca. ir. that the Byſhoppe of Saint Dauyds hadde no Palle from Rome at all, from the time that Samſon was Byſhoppe Palle.

there vnto the time of kynge Henrye .i. in whiche space were there .xxi. Bis-shops. Polych2o. w2ites lib. v. cap. xii. that No2thumberlande was without Bishop. xxx. yere: without Palle. C. xxv yeare: no2 had anye altar at all vnto the vi. C. xxiii. yeare of our Lo2d, than these thynges are neyther so auncient no2 so necessary as Papistes would make men beleue, seinge they had no altars, than they hadde no Popishe masses: fo2 they may not be said but on a halowed altar o2 superaltare. The Pope decreed that all Abbotes and Bishops beinge chosen to their dignities shoulde come to Ro. to be confirmed and blessed: by whiche meanes, he and the Cardinalles, made them to paye suche summes of money to be spedelye dispatched (as our vnder officers do nowe fo2 erpedicion) that they impouerished many Realmes by it, and enriched themselues, by reason whereof kinge Edwarde. i. perceiuynge the Bis-shoppe of Elye, and Thabbot of S. Edmons berye, being than chosen to their dignities to haue spent so much money, was ashamed of it, and fo2bade any mo to go thither afterwarde theym selues. Fo2 they beggerde their Churches, o2 they coulde paye their dettes, as Matth Parisien w2ites all this at large & mo2e speaking against this decree of ỹ popes.

The

The Byshops of Colen and Mentz pay either to the Pope for their palle. 24000 Ducats. The same man sais also that Thurstan archbyshoppe of yorke going to a counsell holden at Remis by Pope Calixtus was forbydden of the king to be consecrate of the Pope, and swoorne also: but he notwithstandinge as a wicked manne obteyned of the wicked Romanes by rewardes, to be consecrate there of the Pope: Which thinge whan the kinge hearde tell of, he forbade him all places of his dominion. Thomas Hatfeld Byshop of Duresme chosen an. M. iii. C. xlv. and the. xix. yeare of Edwarde the. iii. payed to Pope Clement. the. vi. xx. thousande florence of golde, for his commen seruice, beside fyue accustomed seruices, which were. xliii. florence yearelye: whiche appeares by the Popes acquittance made to him. The Bishop of Lions declared in the counsel of Basil that the Pope had. ix. Millions of Crownes yearlye out of Fraunce of the Bishops. A million conteynes ten hundreth thousand. If these be not hys grieses perauenture because they haue not the cruche and miter as the old bishops had, displeases him: Surely suche horned beasts be fitter for the pope than the Gospell: For as the Latin prouerb. sayes of vnruly beastes that they were

wont to be knowen by hanginge haye on their hornes. Fenum habet in cornu: So these vnruly popishe cattel, haue their marke that they might be knowen by, their horned miters: or els because they were of the generatyon of the horned beast, that Daniell in the vii. cha. and S. John writes of in his reuelation. xiii. and xvii. Reade the latter ende of Gildas our countrey manne, in his chronicle and chidinge exhortacion to the Priestes, and ye shall finde, that in hys time which is a .v. yere sins, there were diuers other parts of the scriptures appointed to be red out of the Actes of the apostles, and Peters Epistle whan they were appointed ministers, and made Priestes, which the Popish prelates vse not in orderinge their chaplens nowe. Whereby it maye be gathered that the ceremonies differd also. But the barbarousnes of the time hais bene suche sins, that scars anye perfect memoriall of their doinges remaine. The rude Sarons ouer ranne this Realme, and destroied al learning and religion, with heipe of the Pope and his creatures, the Munkes and Freers: so that vnto nowe of late yeares verye lytle good learning hais bene heard of. Dionisius Ariopagita as he is commenly cald, and whom they

they saye was Paules scholer, and of whom Saint Luk. writes. Act. xviii. sais in his booke (if it be his booke) as they saye it is, that in makyng their priestes and Byshoppes in his time, they vsed no moe ceremonies, than to bringe him that was to be calde a Byshop, to knele afore the altar, to laye the Byble on his head, and the Byshop his handes also, with certaine prayers and salutations. Thys symple facyon was vsed of olde time, without anye further adoe. The priests & Diacons had not all these ceremonies in their creatinge: and yet ours Byshops which folowe this auncient simplicitye, are blamed that they haue deuised new facions of their owne, whiche neuer were hearde of afore. But by these fewe thinges that I haue recited, it maye well be sene howe malice hais blynded their Popishe hartes, falsly to accuse the Protestantes of those thinges which are not true. And to put awaye all doubtes, that maye be moued for the auncientie and autoritye of their order and facion of makynge Priestes and Byshops, Polychro. writes lib. v. ca. xii. that Pope Honorius sent to Honorius bishop of Cantor. the Palle & the order how to make bishops, this was about ỹ yere of our Lord. D. C. xxvii. Loke how auncient it is, and they cris M. D. yeares

Ecclesiast. Hierarch.

olde, where it is not past. iiii. C.

And as Dyonise in this orderinge of Prieſtes declares, howe farre they differed in his time from all theſe Popiſhe toyes that this beaſt woulde burthen the Churche and ſimple ſoules withall: ſo ſhal ye finde in him alſo, how muche they differed in his age, in miniſtring ỹ Communion, in burienge the dead, and other ſuch ſeruyce and ceremonies from the Popes ſynagoge in our dayes. In ſo muche that it may be truly ſaide of this our religion that Freer mantuan ſaid:

Hec nouitas non eſt nouitas ſed vera vetuſtas.

The Popes ſuperſtition maye well be called newe as I haue proued by many particulars afore: but this of ours is bothe olde and true, as it maye be more fullye proued than I haue yet ſpoken. Therfore let them ſet better clarkes to ſpeake for theim, and proue it by the ſcriptures, or elles for ſhame holde their peace. But a ſcalled horſe is good inoughe for a ſcabbed eſquier: and for ſo falſe a doctrine, ſo foolyſhe vnlearned a dronken dotel is a mete ſcholemaiſter. They knowe well ynoughe that they be not able to ſtande in defence of it, and therefore they ſet vp ſuch a dolt, that whan he takes a foyle no man wil meruaile: and yet they ſhall thinke that

the

the ſtoute champions are behind, whiche can binde beares and confute all men. But ſurely this rude aſſe is the mouthe of them all to vtter what they thinke, and they haue no better ware, than he hais vttered, let them put their helping hands to, and bring better ſtuffe if they haue it, but if they run to the later conſtitutions of Gregory and Clemens or ſuch like we know what auncienty and autority they be of, and our anſwere is readye: for they them ſelues kepe them not.

What religion the old Biſhops haue bene of from the beginning in theſe ſees whiche he names, or howe they were made I thinke no good record declares. The rudeneſſe of the times haue bene ſuch, and ſuch deſtruction of old monumentes, both by inward and outwarde warre, that none or fewe remaynes. I will note onlye therefore ſuche thinges as were done in oure dayes that euerye man knowes, or els ſuch as be in print. In Dureſme I graunt the Byſhop that nowe is and his predeceſſour were not of one religion in dyuers pointes, nor made Byſhops after one facion. Thys hais neither cruche nor miter, neuer ſweare againſt his Prince, his allegians to the Pope: this hais neyther power to chriſten belles, nor halowe cha-

lices and ſuperaltares. &c. as the other had, and with gladneſſe, prayſes God that kepes him from ſuche filthineſſe: his predeceſſour wrote, preached, and ſware againſt the Pope, was iuſtly depriued afterward for diſobedience to his prince: and yet being reſtored, ſubmitted himſelfe to the Pope again. Stout Steuen and bloudye Bonner with other champions yet liuing, be in the like caſe: God defende al good people from ſuch religion, and biſhops.

For theſe other holye Byſhops that he reckens and calles ſaintes, if I ſhuld ſpeake all that I know, & they deſerue, it were to longe a booke, and to wiſe menne it wold be thought a ſcorne, rather than a praiſe. There is no good auncient hiſtory that makes mention of them, for they them ſelues are not auncient, nor long it is ſins they liued here. There is no better hiſtory than ỳ popes Portuis and Legenda Sanctorum, with ſuch like that ſpeakes of them, & to read thoſe Miracles would make a horſe to laugh: yet ſome thing will I ſaye. In the time of that famous Prince Henry the. viii. When Goddes ennemye, and the ouerthrower of all Princes, the Pope, was bannyſhed thys Realme, it was decreed wel, that all Doctoures, Deanes, and other heads menne of the Clergye,

ſhonld

shoulde declare to the people in their ser-
mons, the vsurped power of the Pope,
diuers times in the yeare. Amonge o-
ther, one D. Str. preachynge at Yorke,
and inueying against thabuses of Pope-
rye (although in many thinges a Papist
himselfe) and namelye against his cano-
nizinge and making of saintes: amonge
other he fel in talke of Saint Willyam
of yorke, & said, that Saint Willyams
horse was more woorthye to be made a
Saint, than saint Willyam himselfe.
The reason was this: Saint Wil-
lyam on a time whā he was made new
Bishop, riding in his rialty ouer Owes S. VVyllya
bridge, within Yorke (as he was wont of Yorke.
to do oft, very gloriously, and as stout-
lye as Thomas Becket, in whose time
he liued also) the bridge brake, and ma-
nye that folowed were drowned, Saint
Willyams horse, as full of courage as
hys maister, wyth wrastlynge and spar-
ringe vppe, saued himselfe and his ma-
ster from drowninge. The horse dyd
the notable deede, and deserued the
prayse: but the Maister wanne the re-
warde, and was made a Saint by the
pope. This and such other, is inough
wyth the Pope, to make his seruauntes
Sayntes: but thys Bishoppes lyfe
and doinges, other wayes afore Godde
and godly menne, are in wickednes as
euil as Tho. Beckets. He was so vn-

happy a manne that whan he was first chosen Byshop of yorke, the pope Eugenius woulde not confirme him, but made Henrye Murdach Byshoppe there in his stede. Whan both that Pope and Bishop were dead, than he was chosen againe, and made Byshop of yorke, and cominge so gloriously into the citye, as I spake of, the brydge brake for the weight of menne that folowed as Legenda nova sanctorum sais in his life. S. Edmond was so holy, as the same worthy history says, that whan diuers women came to his chamber to him, he would not touch thē. If ye beleue him, he euer set great store by women, for honour of our lady, the same writer sais also, and whan one of his friendes rebuked hym bicause he talked so oft with a certaine wife, he saide: sees thou not howe faire she is, and oft sate by me and yet I was neuer temted with her. Polychronicon also tels the same tale lib. vii. Further whan one of his clerkes, sitting at dinner, did eate nothinge bycause that day was ordinarye to haue his fit of a quartan, he asked why he did not eat: bicause I looke for my fitte sais he. I wil make a crosse on this lamprey in my dish sais Edmond, and put in thy mouthe in the name of the Trinitye, and thou shalte

Edmond.

be

be holle. But that such holy men may doe what they lust, and haue it for wel, yet if poore soules should haue done it, it would haue bene laughed at, & counted a charminge, for lampery is very euill for a quartaine. Lanfranc brought in the heresy of transubstantiation. Anselme diuorsed maried prieſtes, and sais also further that Lucus was the firſte Byshop of Rome writinge in the latter ende of his commentaries on the. ii. Epiſtle to Timoth. Let the Papiſtes loke their bokes, and see whether I say true, and than iudge howe truelye they crake that Peter was the first Pope at Rome and that all the reſt haue their autority from him. If this foole had looked, he should finde some Byshops of Cantor. euen Papiſtes as Auſtin and Anſel, to haue bene of oure religion in some opinion of the greateſt matters, moe than Crammer: whose writinges and doinges because they be in print, and so fresh memory, like a berking cur in the night at the mone shine, he maye declare hys owne malyce rather than deface the godly memory of that holy martir, and therfore I will not speake of him. But that the worlde maye see how lewdlye he lies whan he says that no Byshops haue bene of oure religion, the same

Lanfranc.
Anſel.

Legenda sanctorum telles: that Anselme Byshoppe of Cantorb. came to Kynge Henrye the. i. to desire licens to goe to Ro. to Pope Urban to fetche his paile. The kinge said, he knewe him not for Pope, nor it was not lawfull for anye to name any Pope without his licence. The Prelates and noble menne were called together, and Ansel. accused, and all the Byshops there, said it was not lawefull for hym to take Urbane for Pope in his Realme, and kepe his othe that he made to the kinge: and so al the Bishoppes (except Rochester) forsaked him, and wouldе not obey him as their archbyshoppe. Judge now whether any Bishoppes in this Realme, haue refused the Pope afore these our dayes. And bicause I haue entered to entreate of these holy fathers that he crakes so muche on, I will shewe you what is written in the life and history of Tho. Becket byshoppe of Cantorb. their stinking martir, & traitour to his Prince. When the Bishop was fled out of the Realme the Kinge sent Embassadours by the consent of the nobles and Prelates to Rome after him, to declare the matter, and accuse him of disobeying the kinge, troublinge the Realms and the Clergye, and of periurye, in not kepinge the lawes whiche he sware to first. The

Tho. Becket.

Embassa-

Embassadours ware, Roger Archebyshoppe of Yorke, Gilbert Byshoppe of London, Roger Byshoppe of Worcester, Hilary Byshop of Chichester, Bartholmewe Byshoppe of Exetor, the erle of Arundel, with many other noble men and clerkes. Their orations wherein they accuse this holye traitour be there in print seuerallye, and somewhat long to recite: but iudge indifferentlie whan so many Byshops and the Erle accuse Thom. Becket afore the Pope so earnestly, whither we be to blame to accuse him nowe. Theffect of the Byshop of Londons oration to the Pope and Cardinals was this: and the other byshops orations are like. Fathers, the care of the Churche belonges to you, that they whiche be wise, might be cherished by you, and they that be vnwise, might be corrected that they might be wise: but he is not thoughte wise to youre wisedomes that trustes in hys owne wysedome, and goes about to trouble the peace of his brether, & the king. Of late there fell a debate in England betwirt the Kynge and the Clergye, for a light cause, whyche myght haue bene easelye buryed, yf a gentyll medicyne had bene ministred: but the Byshoppe of

Cantorb.

Cantorb. vsynge hys owne will, and not oures, was to earnest not consyderinge what harme might come by suche headines. And bicause he could not get our consent, he wente aboute to cast the faute of his rashnes on oure Lorde the kynge, and the Realme: and that he might deface oure brotherlye loue, he flees awaye no man compellinge him, as it is writen in the Psal. The wicked flees whē no man persecutes him. The other Byshoppe and Erle folowe with like or more vehement wordes. Whan kinge Egfride had maried Etheldrede, and shee had rather liue a virgin, than do the dutie of a wyfe, the kinge desyred Saint Wilfride to counsell his wife to do her duty: the Byshoppe woulde not but rather encoraged her, diuorced her, made her a Nunne, and the kinge maried another, whiche counsell of Wilfride was plaine contrarye to S. Pauls sayinge. The woman hais not power of her owne bodye, but the manne, for she can not depart from her husbande, without licens, and but for a time. God kepe vs from suche holy Byshops. Polychro. lib. v. ca. xrii. declares a knot of these his holye fathers. Aldelme firste Priest, than abbot, and lastly a Byshop whan he was tempted in the flesh, toke a faire

.VVilfride.

egenda no-
r Sancto-
rm in hys
fe,

a faire wenche into bed with him while he might saye the Psalter: and yet wold not mary, lib. vii. ca. ii. Walter Byshop of Ertford was slain by a woman whiche goged him in the coddes, with her sheares, because he woulde haue rauyshed her. Ca. ri. Walter Byshoppe of Durram made women to serue him, & the munks at the table, with their hear hanginge dolwne, where fewe scaped their handes, ca. rii. Giraldus Byshop of Yorke, was sais he a lecherous man and a witche. O holye fathers. I trust who so euer considers these things wel, wil iudge the holynes of these good bishoppes on whom he glozies so muche. The rest of the Byshoppes whyche he names be such like, and bicause he speakes not muche of them I will let theim passe, for they be no better: and oute of the same worshipful history ye shal read of them, because no learned manne hais thought mete to loose his time in commendinge suche. They lyued all sins the conquest, not. v. C. yeare sins: all made Saintes, and promoted by the Pope, and he by theym: therefore they must neede maintaine his doinges, and he theirs. I woulde not haue blotted so muche paper with so muche wickednes, nor filled your eares and eyes with

such

such filthines, but that he prouoked me to it, and cals that good, which is euil, and light, darknes: The rest be no better. In euery Bishopricke ye shal finde some byshoppes that were ennemies to the Pope and his doinges in that blind age. In Lincolne, Robert grosthead appealed from the Pope to Iesus Christ, and wrote diuers good bookes against manye his doinges. Ranolde Pecocke of Chichester was condemned in the xxbi. yeare of Henrye. vi. for this newe learninge, and specially for saying that a generall counsell and the church may erre in religion. In the late dayes of poperye were burned fiue byshops, and fiue banished: let them shewe so many byshops that sufferd within this thousand yeare for their God the Pope, and they might haue some shewe of honesty for thē. It is a rare thing to see a byshop die for religion, and specially a Papist.

> Seynge they reforme religion so well as they saye, it were mete, as they forsake the religion that their predecessours vsed, as masse, matins, ministracion of sacraments, that they shuld also forsake houses, parks, lands, and reuenewes, that their predecessours hadde, and go from place to place for gods sake and preach.

If nothinge els, this one sayinge will proue

proue him a dissembinge liynge Hypocrite. All the worlde knowes, that the greatest faute and readiest that they haue to lay against the Gospel time, is: that Churche landes and liuinges are taken from spirituall menne, and bestowed on other: and of this thing he complaines himselfe in manifest woordes hereafter. Therfore it is manifest, that he woulde not haue the byshops to giue away their landes, seing he complaines of the takynge it awaye: but he woulde so faine finde a faute in the newe byshoppes, that rather than he find none, he wil shew him self a foole in blaming them wherein they deserue it not, and which he thinkes to be no faut in dede. Why they forsake their masse and mattins, is sufficiently declared afore. For their houses, parkes and landes, why some few that haue any such do not forsake them that be left, there is good reason: but why other some haue them not (that they might forsake theym if they shoulde) I feare their popishe predecessours haue prouided to wel for them against reason. They keepe house, and such lands as they can get, because they be not Anabaptistes, nor heretyckes, thinkynge it not to be lawfull for them so to doe (for Goddes good creatures are ordeined to serue Gods good ministers)

and

and also because they bee not so superstitious as the obseruants freers, which thought themselues so holye that they might not handle money. They remember also that Godde commaundes them to kepe hospitalitie to their power: & bicause by this meanes it may the better be done, they do not refuse it although gredilye they doe not desire it. The Prince also and commen welth desires a seruice of them whiche they can not so wel performe without these: but chefely for the maintenance of learning which is so decayed almost remedilesse, and so litle hope to recouer it, if these helpes be cleane taken away, that extreme blind ignorance is like to folow this age. Looke into the Uniuersities, and spie what auncient learned menne ye finde there, either Papist or Protestant. I am ashamed to tel, and it is to be lamented to see that there is so few, and it is earnestlye to bee begged at Goddes hande that it maye be amended: but I feare it is rather to be wished than hoped for. This plage is ouer our heads not regarded, and cannot be auoided how so euer the world go. These few that now liue both Papist and protestant must nedes die. Where is there than any learned nũber to supplye their rowmes? There be fewe schooles abroade to bringe vppe youth

Spirituall mens landes.

youthe: but so manye benefices so small that no man wil take them, and so the parishes be vnserued, & the people ware without feare of God. The Vniuersites haue many goodly fresh wittes in them but so yonge, and wythout a sufficyent number of aunciente guydes to teache and rule them, that manye mens dayes shalbe spent afore any number come to ripenes, although for their yong yeares many can do wel. But fathers and mothers must answere this questiō (& they) if they be asked why, they kepe not their childzen at schole, wil say there is more profet to be had in makyng hys sonne a lawer, a Phisicion, or anye thynge except a minister: for whan they haue bestowed all they can get on one childe in the Vniuersitye, he shall not be able to liue hym selfe, nor helpe any fryende he hais, where the lawer will become a Gentylman, a purchaser, wythin fewe yeares. They will doe anye thing wyth him, rather than make him a Priest. S. Paule biddes: he that is taught, let him giue part of all hys goodes to him that teaches him: and the nert wordes folowing be. God is not mocked, as though he should say: If ye deale not lyberallye with your teachers, and thynk nothing so precious, but they shoulde haue their part of it in theyr nede, ye but mocke Gala. 6.

God in so mockinge his ministers, but he that dwelles in heauen will mocke
Psal. 2. you againe sais Dauid. Let them wey these woordes well whiche in paynge their tythes yf they synde one sheafe, lambe, or flese, worse than another cast it out in scorne, & say it is good ynough for a preest or with worse words as they
1. Cor. 9: be ful of such. If they sow spiritual thinges, is it much if they reape your carnal thinges: No sure: ye haue nothing good inough to recompense their labour with all. In the primitiue churche it was not vnlawfull to haue landes, though manye solde their landes for to releue the poore Christians withall. It is no more vnlawfull to kepe landes, than to kepe
Act. 5. the money for whiche he sould the landes: and Peter saide to Ananias that solde his land: Didde it not remaine to thee, and whan thou had sold it, was it not in thine owne power to do with it what thou woulde. So Peter grauntes that it was lawful for him both to kepe the landes, & to kepe the money to, that he receyued whan he had solde it: & yet I doubt not but the newe Byshops if case so shoulde require, could be content to forgoe all and liue as God woulde, as their dedes of late well declared, so that they might serue God or his people the better, and rather than they de-

file

file themselues with poperty. We reade that diuers of the holy fathers and byshoppes had lands with their churches. but it is folye to aunswere so curious a foole in a matter of no doubt, but inuented of an idle scoffinge braine. If ye demaunde why some byshoppes haue so litle landes, few houses and parkes, the reasons also be sundrye: but surelie few or none haue so muche as to kepe theim out of dette, or to maintaine that hospitality which is loked for at their handes. Some of their lands and parkes against their willes bee exchaunged by order of lawe: but the most parte, the malicious Popishe prelates that were their predecessours seinge their kyngedome decay, and that professours of Goddes gospell shoulde followe in their places, woulde rather giue it women, children, horskepers (I say no worse) by lease, patentes, annuites), than any that loues god shuld enioye it. This is the greatest reason why they haue not lands, and that can not be auoyded, more is the pitye. How many byshoprickes in the Realme haue they impouerished by these meanes: so that they whyche nowe succede are not able to releue them selues nor the poore as they would & should. The multitude cry out on the protestātes that they kepe

not howses like the Papists, nor such a number of idle seruauntes., they consider not how barelye they came to their liuinges: what pensions they paye, and annuites whyche their predecessours graunted, howe all commodites be leased awaye from them. What charges they beare for first frutes, subsides and tenthes, howe they lacke all housholde stuffe and furniture at their entring: so that for. iii. yeres space they be not able to liue out of dette, and get them necessaries. The popishe prelates afore they were Byshoppes had diuers fat benefices and prebendes, which they kept still for a commendum: they were stored of all necessaries of householde afore they entred, they paid no first frutes, so that they may do on the first daye more than the other can doe in. iii. yeare. If ye were of the worlde sais our Lorde, the worlde woulde loue you, but because ye
Ioan. 15. be not of the worlde, therfore the world hates you. The world loues the papists therfore they be worldlinges and not of god, the poore protestant because he wil not lie, not flatter, is despised of the worlde. The worlde geues to the papist honour, castels, towres, and all that it hais: to the protestaunt if he geue anye thinge it is thought to muche, and of those thinges that it geues, it giues the

worst

worste that can be piked oute, and yet thinkes it to good. Therefore surelye the one hais his rewarde in this worlde: the other must loke for it at gods hand. For the proude papist there is nothinge good inoughe: for the poore protestant euery thinge is to good. What can the professours of Gods truth therfore loke to haue here, but to folow therample of thapostles whose doctrine they teach, to suffer wrongs, sclaunders, contempt, to be counted as out casts, and shepe appointed to the slaughter. When the Popes butchers are aloste, they broile and brenne, they prison, hange and torment the selye gospeller at their pleasure: When the Protestaunt is at the best, and the worlde semes to laughe on him, he is scars able to liue, runnes in contempt and sclaunder of the worlde, and the lurking papist lookinge for his daye whan he maye runne loose again, gapes to satisfy his bloudy hart & hãds, which neuer wilbe satisfied with bloud. Diuers of these holy prelats that he crakes so muche of, had so leased oute their houses, landes and parkes, that some of the new Bishops had scars a corner of a house to lie in, and diuers not so muche ground as to grese a goose or shepe. So that some were compelled to tether their horse in their Orcharde: and yet

haue these holy fathers prouided that if they be restored (as they loke for) as manye thinke, that they shall haue al their commodities againe. O notable charitye, and mete for the children of suche a father. The Lorde God for his mercy amend this at his good wil and pleasure. The people are so blinde that they rather beleue him that fils their bely, than him that teaches theym Christe: so rude that they care more for ỳ bodye than for the soule. Euen as christ whan he filled v. M. with fiue loues they woulde haue made him a king; but within few dayes after they would haue stoned him. Paul
2. thessa. 3 wrought for his owne liuynge, and would not be a burthen to any congregacion: yet he sais that it was lawfull for him to take all hys necessaries of them whom he taught. Chrisost. in the lxxvi. Homil. on Matth. writynge entreates the like question and tels causes why he and others had landes belonging to their Churches. He sais: the vnthankfulnes of the people was such, that if they had not such prouision they shoulde goe a beggynge. So surelye I thinke nowe, if the Byshops and ministers hadde not that prouisyon, they might sterue for hunger. Loue and dutye to Godde, his worde, and ministers, is so decayed that to gette awaye from them

them is thought godlynes, pastime and profet. Surely God will not haue his seruauntes so mocked: God turne from vs for Christes sake that whiche we deserue and prouoke him to, in these oure doinges. Julianus apostata Themperour that forsaked hys fayth, hearinge that the Gospell taught the Christians to liue in pouertye, and suffer persecution, toke their goods from theym, and punyshed them sayinge, he would helpe theym to heauen, bycause their Gospell taught theym to lyue poore and suffer: so oure papistes hearing the Protestantes preach pouerty, and condemne their proude prelatie, haue leased, graunted, and giuen awaye their lyuynges, that now the poore gospeller hais scars wherson to lyue through their malice.

In Christes Church hays euer bene a succession of Byshops from the Apostles time to this daye, in euerye see. Tertullian sayes: yf in any see there be a Byshop that walkes not in hys fathers steppes, he is to be counted a bastard. and no true inheritour in Christes Church. Saint Cipzian does saye: they that be made Byshops out of the order of the Churche, and not by tradicion and ordinaunce of the Apostles, coming by succession from time to time, are not bishops by the will of god but theues and murtherers.

A succession of Byshops or ministers

We graunt hais bene in the wozlde, rather than in any one see oz countre sins chzist: which succession we say we haue and folow better than they, but not after such sozt as he sais and meanes. God is neuer without hys Churche in the wozlde, although some countries falle, and his churche, neuer wantes his Ministers and true teachers at the lest pzinelye, althoughe in some ages it hais theym mozе plenteouslye than in other some, and some times the outward face of the Churche wantes not his errours and blottes. But where he sais, there hais bene Byshoppes in euerye see sins Thapostles time, it must nedes be false: Foz here with vs vnto the time of king Lucius almost ii. C. yeare after Chzist, there were no Byshops in this Realme at al but Flamines as Fabian & Polychzonic. saye, and heathen Pziestes: and sundzye times sins dyuers sees in thys Realme manye yeares together had no Byshops at all, whan the vnchzistened Sarons were here, and diuers Bishoppzickes, here are not halfe so olde as Thapostles time. Yet in all these ages were some that both knew, taught pziuatlye and folowed the truth, thoughe they were not hozned and mitred bishoppes, noz oyled and swozne shauelinges to the Pope. Such popishe Bishoppes

Polychro. lib. 5.

I am sure no manne is able to proue to haue bene in euerye see of this Realme continuallye sins the Apostles time, nor els where: whan he hais proued it I wil say as he does. Does the see make the bishop and his doctrine good or badde? Does the place make him good or bad? If his sayinge bee true that they haue such a succession, the manne must nedes be good bicause he is Bishop of suche a place or suche (for he meanes to haue a continuall succession of good byshoppes euery where without interruption:) but whether they succede in agreement of one true doctrine as they doe of one see or place he cares not. If succedinge in place be sufficient to proue theym good byshoppes, than the Jewes and Turks haue their good bishops and religiõ stil at Jerusalem, Constantinople, and els where, for there they dwel where Thapostles did, and haue their sinagoges, Ieuites, Priestes and bishops after their sort. WHe do esteme and reuerence the continuall succession of good byshops in anye place if they can be founde: if they can not we runne not from Godde, but rather sticke fast to his worde. I thinke ther is no place where euil bishops haue not bene. If Corinth, Galatia, Ephesus, Philippos, Colossa, Thessalonica, Macedonia, where Paule preached, & to

whome

whome he wrote his seuerall Epistles, might fall, and haue turkysh prelates: why maye not Rome fall to? the same maye bee saide of Jerusalem where S. Ja. was, and of Aphricke where Cipri-an and Austin were, and of other places where Thapostles preached, & now be fallen awaye. Succession of good Bys-shoppes is a great blessinge of God: but bicause God and his trueth henges not on manne nor place, we rather heng on the vndeceiuable trueth of Gods worde in all doubtes, than on any Byshoppes place, or manne: For all men are liers, and may be deceyued: onely god and his word is true, and neyther deceyues, nor is deceyued. In the. x. tribes of Israel where Jereboam made him Priestes a-gainst Gods lawe, and the greater part of their religion was defaced with ido-latrye, yet were there euer some good Prophetes amonge, that taughte Gods people their duetye, thoughe not of the higher sort of Priestes and in autority as there be some fewe among the Tur-kes at this daye also. Elias complaines that he was left alone: Of all the true folowers of Gods lawe he knewe none that feared God beside hym selfe: but
Succession god said he had reserued. vii. M. that neuer bend their knee to Baal. So surely though the great number of priests and bis-

bishops hauing autority haue bene these many yeres the Popes derlyngs, rather seruing Baall than God, yet our good God, piteinge his people hais in al ages reserued some few that taught the truth and feared him. God hais not promised that euerye Bishoprycke, no nor anye one Bishoprycke shoulde haue alwayes good Bishoppes one after an other, no more than one good father should haue alwaies good children borne of him, nor a good king shoulde haue good Princes to reign after him. After wise Salomon reigned foolyshe Roboam: after godlye Ezechias reigned wicked Manasses: and after Jesus the son of Josedec folowed not long after Annas and Caiphas, and many wicked ones afore them. Contrary wise of sinful auncetors came the innocent Lambe of God Christ Jesus, and after the traitour Judas folowed ỹ good Apostle Matthias. So that both in kingdoms and Priesthode, the good hais folowed the bad, & the bad the good. The Gospell sais, that in Moyses cheare the Scribes & Pharises sit: if after Moyses followed the wicked scribes and Pharises, what priuilege haue our bishops or Popes more than Moises that their successoures shoulde continue in pureneſſe of religyon, and not fall awaye as the Phariſes didde? Are they better than Moyses? Or where is thys their Matth. 23.

their promise written in Goddes booke the glorynge of this succession is lyke the proude bragges of the Jewes for their genealogies and pety gres, saiyng we haue Abraham for oure father, but our Sauiour Christ saide: ye are of the deuill your father and his workes will ye do. So it maye be saide to these which crake that they haue Thappostles for their fathers, that they haue the Pope their father: for his workes and doctrine they folowe and not Thapostles. As Christ our lord, therfore proued the Jewes to be of ỹ deuil, because they filled his desires: and therfore not the children of Abraham: so it is easye to see whose children these be whan they folowe the Pope and not Thappostles. Succession in doctrine makes theym the sonnes of the Prophetes and Apostles, and not sittinge in the same seate, nor beynge byshop of the same place. There is one of his holy byshoppes that he crakes so much of, a litle wiser and subtiller than he in wordes although in sense they agres. He sais that in euerye see there hais bene a succession, but for example he takes Cantor, & sais in a litle scrolle that he wrote for the autorytye of the churche, and sent it priuely to his frendes to comfort and confirme them with that they shoulde sticke fast, thus. We

Ioan. 8.

can

tan recken al the bysshops there sins S. Austin that was the first, and from him goe to Gregorye byshop of Rome who sent Austin hither, and from Gregorys vppe to Peter, and so prone that all our religion came from Rome by succession and therefore we must heng on Ro. stil. He sais ỳ like may be done in euery seet and whan it is proued I will beleue it. But I am content to stand with him in triall of this If Austin was the first, as he sais, than Cantorb. hais not hadde a continuall succession sins Thappostles time. It is since Austin liued a vii. C ir. yere, but since Thapostles it is M. D. ir Howe is there than a continuall succession in Cantorb. sins Thapostles time, if they wanted bishops the space of viii. C. yeare. The same reason is against other byshoprickes to: and there can not bee proued a succession of their byshops in anye one place of thys Realme since Thapostles. And for a succession of agrement in one doctryne, relygion, and other their doinges: they can not find it in Rome neyther afore Gregory nor after: Clemens in the booke that goes in his name: sais that wyues ought to bee comen, whych God forbiddes: And here of I thinke the Papists are so bold with other mennes wyues, and wyll none of Clemens.

their

Alexander their owne. Alexander made holy wa-
ter as they saye, to driue awaye diuels
and heale diseases, as thoughe it were
more holye than Christ himself: for the
deuill temted him, and yet runnes a-
way from their coniured water as they
wold make fooles to beleue. But what
papist was euer so mad to forsake the
Phisicions helpe in his sicknes, and say
he was healed by the Popes holye wa-
Pius. ter. If that were true, phisicions might
put vppe their pipes. Pope Pius bade
kepe Ester in the full mone what daye
in the weke so euer it light on: and not
Marcelli- alwaies to kepe it on the sonday, as we
nus, Libe- do nowe. Marcellinus in persecution
rius, Felix, sacrificed idols. Liberius, Felix, and
Anastasius Anastasius Popes, were Arrians and
great heretickes denynge Chryst to be
God equall with his father. Pope Leo
Leo. cut of his hande, because a woman kis-
sed it, and he felt himselfe some thinge
Ioan. tempted. Ioan. i. was send to Themper-
our as Embassadour from the king of
Gothes, to counsell him to restore the
Sergius. Churches to Tharrians heretickes.
Sergius Pope set forthe yearely a piece
of a crosse (whiche he said was Christs)
Gregory. to be worshipt and kissed. Gregorye. iii.
graunted licence to marye hys vncles
Zachary. wyfe, plaine against the scripture. Za-
char. i. Pope absolued the Frenche men
from

from obeyinge their king, deposed him, and confirmed Pipine for their kinge, and so did Pope Steuen to. Leo. iii. alowed the bloude of Christ at Mantua, Steuen. suche a one as was the swete bloude of Leo. 3. Halis here. Joan viii. a harlot wearing Ioan. 8. mannes apparell, was made Pope, and gote with childe, and delyuered as she went in procession solemly. Nicholas. i. Nicholas was so proude that he said it was not lawful to reproue the Popes iudgementes. Syluester. ii. and Benet. ix. gaue themselues to the deuill, and offered sa- Syluester. 2 crifice to hym, that he woulde make Benet. 9. theym Popes, and promised after their death wholy to be his, they entised women to naughtines with them by witch craft. Innocent. iii. dispensed with the Innocent 3. Emperor Otho to mary his Nese plain contrary to Gods worde. Joan. xxiii. Ioan. 23. denied the soules to lyue after this lyfe, the Cardinalles finding no faute with him: but the Frenche kinge compelled hym to recante. Thys is the goodlye succession that he woulde haue vs to folowe, of doctrine in Romyshe Popes written by Platina, and suche like no Protestauntes: these be the successours and fathers whom he woulde haue vs to be lyke vnto. God defende all good folke from all suche doinges, saynges, beleuynge, liuyng, louing or folowing.

Er-

Except god dwel and be tied in cheares seates, and places he can not dwell in suche wycked men as these Popes be. God dwelles not in houses made wyth mans handes, nor in the mighty Prelates of the worlde: but he dwelles in the pure mindes and consciences of his elect people of what Estate or degree so euer they be. Compare the doings, preachinges, and troublesom life of Peter Thapostle from time to time, with the wicked blasphemyes of these Romyshe prelates, and with their lordly idlenes, and mark in what thing he is lyke to them, or they to him. They are no more like than an apple and Diker: than canne not he bee their Predecessour, nor they his successours. If they clame to be Judas successoures I will not sticke with theym. In temporall enheritaunce an euyll man maye succede as ryght heire to a good: but in matters of pure religion an heretycke or he that dyffers from the trueth, can not be a lawful folower in Goddes Church, and defender of the same relygion, and trueth, from which he is fallen, and becomen an enemy. Therfore as the succession of good kinges standes not onely in enioyinge the landes, goodes, possessions, and pleasures of the Realme, but in the painefull ministrynge of iustyce, defendinge hys

subiects from straungers, maintaining the good, and punishinge the euill, by holsome and godly lawes: so standes the succession of the Church not in miters, palaces, landes, or lordships, but in teachinge true doctrine, and rotting out the contrarye: by sharpe discipline to correct thoffendours, and godly exhortacion to stirre vp the slouthfull, and encourage the good, to raise them that be fallen by comfortable promises, to strengthen them that stande, and bring home them that runne astraye. He that does these is the true successour of the Prophetes and Apostles, though he liue in wildernes as Elias did. Or be tied in cheanes as Peter and Paule: He that does not, is not their successour in dede, but in name onlye, though he haue the Popes blessinge, cruche and miter, landes, and palaces, halowinges and blessinges, or all that the Pope hais deuised for hys Prelates. To be a Byshop is to be an officer, a ruler, a guide, a teacher of Gods flocke in Gods Church: and to be a true successour in a Bishoprycke, is to succede in like paines, care, and diligent regarde of Gods people. Is he an officer that does not his office: nay surelye but onelye in name, for he is a thefe in his office, and an blurrer, that takes the profet and not the paine. An office stan-

des p̄operlye in doynge the duty of it, and not in talkinge of it, settinge in deputies, bearinge a shewe, bragge and face of a Byshop. When they can bring Thapostles doctrine or life for example to be like their life and teachinge, they maye say they folowe Thapostles: but because they seeke to be Lordes ouer the flocke, contrary to Peters doctrine, and be enemies to the Gospell, and murtherers of the p̄fessours of it, they be traitours to their lorde God. What does Tertul. make for his pourpose: If he walk not in his fathers steppes sais he, he is a bastard. Content, who be the fathers: surely Thapostles, for in his time the Pope had no such autority, nor ther were any such horned cattell of the Popes made Bishoppes. Proue than that the Pope walkes in Thapostles steps, and we will reuerence him. Surelye he is like no Apostle, except Judas: & these Popish Prelates, so as the father is, suche is the sonne. Judas solde and betrayed his maister for .xxx. pieces of syluer: and our Papistes sel their purgatory for .xxx. grotes, the price of a trental. Or els for their pleasure, I will graunt theym some thing. The Pope maye be like to Peter in suche case as christ our lord said to him: go after me Satan, for thou vnderstandes not the thynges of

god.

god. Peter was ambitious, and therfore our Lorde cald him deuill, and bade him go backe: so the Pope desiringe to be aboue all, folowes the deuill his father, and therefore we maye iustlye saye to them with Christ, come after me thou deuill. But I put case a manne shoulde graunt that the fathers which Tertul. speakes of, be the popes in dede of Ro. what thā: what makes it for this maus purpose: Tertul. liued within C. lxxbii yeres after christs death: why thā, proue that any of these popes and their trashe whiche he esteames so highlye to be of that autoritie and auncientye, that he woulde, and than lette him beginne to crake some thing. Ye is not able to do it. xxx. of the first popes which liued almost iii. C. yeres after Christ, were persecuted, sufferd death for their religion, liued in caues, and had none of the rialtie of the worlde, but were subiectes to princes accordinge to their dutye: than these latter proude popes that woulde rule bothe God and the world, by Tertullians saying, be bastardes, and folow not their auncient fathers, the first popes. And thus he hais brought a good reason agaynst hym selfe. Does Cyprian make anye more for his purpose: Marke his woordes, and iudge. They that be made Bishoppes (sayes he) oute Math. 16.

the order of the Churche, and not by tradicion of Thappostles by succession, are not Bishops but theues. &c. I am content to be iudged by these wordes. I proued afore by Paule and Timothe, by Dyonise. &c. that the order by whiche oure Byshops and Priestes are made nowe, is more agreeing to the order of the churche in Cipzians time and tradition of Thapostles than that misorder wherby the Popish prelates order their clergy. Let thē proue by good writers that their oiling, shauing, vowing, sacrificinge, apparel. &c. was vsed in the Churche in Cypzians time, and I submitte my selfe. Cipzian was liuinge more than. ii. C. l. yeare after Chzist, in whiche time was no suche proud Pope nor Popishe order vsed in the Churche as he requires of vs, but onelye suche a simplicitye as I spake of afore. Thus like a tolyshe boye he hais gotten a rod to beat him selfe withall: God send him more wit.

Where the sayde Preacher does affyrme greater matters than the burnyng of Paules to haue chaunced in the time of superstition and ignoraunce, as the church of Paules was brent in the first yeare of Stracen, and the steple of Paules sette on fyre by lightning in the tyme of kynge Henrye the vi.

bi. they that count that to be the time of su= perstycyon and ignozaunce, whan god was ,, ,, ,,

the Church of Paules and all that was in it, with a great part of the City were burned. Maurice than beinge byshop of London, and the. xxi. yeare of Willyam Conquerour. In the yeare M. C. xxxii. the moste parte of the Citye of London was burned by the fire of Gilbert Beket, and in the xxxii. yeare of king Henrye the first. Of this kinred came that goodlye impe Tho. Beket. In the yeare M. C. xxxvii. and the first yeare of kynge Steuen, began a fire at London bridge, and burned all the Citye and Churche of Paules vnto ye come out at Temple barre to Saint Clementes church, whiche was than called the Danes churche. In the yeare. M. iii. lxxxii. and the xxi. daye of Maye: with a greate earth quake throughe the Realme, the crosse in Paules Church yard was ouerthrowen in the. vi. yere of Richard the. ii. To the bylding of that crosse againe, Willyam than Byshoppe of Cantorb. gathered greate summes of money, and enriched him selfe. And because menne should be more willinge and liberal to giue, he & the rest of such holy Byshops, graunted manye dayes of pardon to theym that would freely geue money, to the bilding of that crosse again. Cantor. graũted. xl dayes. London, Ely, Bathe, Chichester, Carleil, Lãdaff. Bangor, euery one. xl.

Moe and greater plagues in popery than the Gospel.

dayes

dayes: the ſumme in all iii. C. xx. dayes of pardon, but not one dodkin of money came out of their purſe. All which thinges and more, the Deane of Paules declared wel at the croſſe out of the recordes of their church and Citye. iii. yeare afore Lanfranc was made Byſhoppe of Cantorb. as Legenda ſanctorum writes, the hole city of Cantor. almoſt, and Chriſts church there was burned vp with fire in the beginninge of Willyam conquerours days. Polychr. tels. lib. vii. ca. iiii that a great piece of London, and Paules Churche with the principall Cities of Englande were burned. Ca. vii. he ſais a whirle winde threw downe a. C. houſes in London, and many churches alſo lib. viii. ca. i. Baſil a great Citie with many townes fel with earthquake in Edward the. iii. days, and in Naples xl. thouſande were killed. Ca. xviii. on Candelmas euen in mid winter Paules ſteple was burned wyth lyghtninge in the tyme of Henrye. vi. Ca. xxii. the church of Durrã likewiſe about. xl. yere ſins, w̃ many other like. But why ſhuld I ſtand to proue that which euerye man knowes to be true, if he be of any lerning & knowledge as thoughe it were a doubt or ſtraunge thing: What great town or church can ye recken within the realme or w̃out almoſt, that hais not ſufferd the lyke: why ſhuld we thã meruail of this:

cal to remembrans ỹ late dais of popery here wᵗ vs (not vii. yere sins) & see what horrible stormes, thunders, and lightninges, was here by Notingam, where houses, Churches, belles, woodes, and loden cartes were ouerthrowen and caried awaye. But he sais these chaunced some in time of Ciuill warre, and not all with fire from heauen. What than: what helpes that his case: all were in the time of poperye, and many mo like. And thoughe all these were not wyth fire from heauen, yet it is as great a token of Goddes anger as well as the other, or more. Sais not Dauid: Fire, haile, snowe, yse, and windy stormes do his cõmaundement. If they do his commaundement than the one is his doing aswell as the other. Does not god rule the earth as well as the heauen: These fires from heauen, chaunce more seldom than the other, and therefore more fearfull, whan they come: yet these on earth obey his word as well as the other, and are not done withoute him. And not without a cause, it maye be a token of gods greater anger to punish vs rather with those thinges that be daily among vs, and were ordeyned to serue vs for our helth, than to correct vs with those that fall so seldome, and are made to feare vs, and declare Gods great fearefull maiestie.

Psal. 148.

But

But this greues him to call that the
time of ſuperſticion & ignorance whan
God was ſerued night and daye, ſo de-
uoutly as he thinkes, and euery one li-
ued quietly without reaſoning of ỹ ſcrip
ture, and beleued what ſo euer the pope
ſent them, & ſerued god after their owne
diuiſe, & not as god himſelfe taught the:
& ſo that the belly were ful, al was wel,
thoughe they maintained idell lubbers
which was no more almes afore god thā
their praitinge was praying. For their
munkiſhe night prayer, how vain lippe
labour it was, and mumbled vp of an
vnlearned ſort, I ſaid inough afore, and
declared how farre it differed from true
prayer, but this is that maye not be
borne, whan the people haue the ſcrip-
ture in their owne tonge, for than they
are able to tell the Prieſtes their dutye
and correcte their ſuperſticious Idola-
try. It ſkilles not muche thoughe the
Papiſtes would haue the people to liue
in blyndneſſe ſtill: for in that the Pope
and the Turke agrees well, that their
people ſhalbe vnlerned, and vnderſtand
nothing but what ſo euer it pleaſes the
Prieſtes to teach them, which is neither
much nor good: but God in his word &
the auncient fathers in their writinges
do teache chriſtian people otherwaies.
Dauid ſais: the father ſhoulde declare
his truth to their children. Moyſes ſais:

The people ſhoulde learne the ſcriptures.

Pſal. 78.

Aſke

Aske thy father and he will tel thee, demaunde of the elders, and they will declare vnto thee. Paul sais: wiues if they woulde knowe any thing, let them aske their husbandes at home. If fathers must teache their children, and children learne of their fathers, and wyues of their husbandes: howe shoulde eyther party be ignorant? Ierom. sais, men are wont, women are wont, and Munkes are wont to striue amonge themselues who should learne most scriptures, and thinks them best that learnes most, but he learned most, that does most. Chrisо. in his xxxi. Homily on S. Ioan, rebukes the people that were so vnwillinge to learne the scriptures, seing the woman of Samaria, of whom there he writes, was so desirous: & that at home in their houses, they hadde Tables and Chesses, rather than bookes: and if they had anye bookes, they were not occupied. &c. In his ii. Homilie on Matth. In declaringe howe the scriptures refresh the minde, as a holesome aer does the bodye, he moues them to the readinge of it, and rebukes theym that saye it belonges to munkes and Prieстes to read it, and studie it, and not to the people. Thus in corners these ennemyes of god

Deut. 32.

Psal. 133.

and

and hys woꝛde woulde dꝛawe the people from their ſaluation, and woulde make them beleue that it were not their duty to learne. What blindnes is this, to thinke ignoꝛaunce better than learninge: and blindnes than ſight: Saint Paul ſais, the Goſpel of God, is the power of god, to ſaue them that beleue. Ro.1. Saint Ja. ſais, the woꝛde of god is able to ſaue oure ſoules. Than ſurelye thoſe theues that woulde robbe Gods people of Gods woꝛde, woulde robbe theym of their ſaluation by chꝛiſt and ſell theym ſuch filthye ſalues, as the Pope woulde heale his ſcabbed ſhepe withall, whiche ſtinkes in Gods ſight. Chꝛiſt oure loꝛde ſais: if the blinde leade the blinde, bothe fall into the ditch: than it is not inough to ſaye, Sir John our Pꝛieſt taught me thus. Foꝛ ſurely if he be as bold asblind baierd, to leade the wꝛong, and thou be ſo madde to folowe hym, thou ſhalt bee condemned as well as he. If he alone might fall in the ditch, thou might moꝛe boldlye folowe him: but now thou art warned, learn and take hede, foꝛ ignoꝛaunce will not excuſe thee. Ja.1. Mach.15.

The Hoſpitalitye and almes of Abbayes, is not altogether to be eyther allowed oꝛ dyſpꝛayſed.

The

Hospitalitye. The most of that which they did bestow was on the riche, and not the poore in dede, as halt, lame, blinde, sicke, or impotent, but lither lubbers that might worke and would not. In so much that it came into a commen prouerbe to call him an abbay lubber, that was idle, wel fed, a long lewd lither loiterer that might worke, and would not. On these and the richer sorte was the most part of their liberalitie bestowed that I nede not to speake of any worse: the smallest portion was on theim that neded most, not according to their foundation. Polych. sais. lib. v. ca. xxxii. that Abbaies wasted their goodes in glotony and outrage lib. vii. ca. vi. that munks vsed haukinge, bũtinge, disinge, drinkinge, and therfore vnder kinge Richard. i. munks were put from Couentrye, and clerkes brought in. lib. vii. ca. xxv. & Baldwin a munke, and Byshoppe of Cantorb. did the like with his munkes the same time ca. xxviii. But whether ỹ new munkes with their short coates, & almost wythoute all religion, kepinge a shepeherde and a dog, where all thys good cheare was afore be worse than the munkyshe Idolatrous Popish creatures which deuised a religion of their owne, shewing their holynesse in their longe coates, I leaue it to the disputacion of the learned

ned. Looke into London, and see what hospitals be there founded in the Gospell time, and the poore in dede releued, youth godly brought vppe, and the idle set to worke. Poperye would some time fede the hungry, but seldome correct the vnprofitable drones that sucked the honye from the labouring bees, nor bring vp children in the feare of God, but to fill the bellye, and not to teache vertue is to encrease vice. Wel worth Bridewell therfore, for it is a good schole.

The rest of his railyng is not worthy aunswerynge for there is as muche and more vertue and kepinge Goddes commaundementes vsed nowe as was than and more: though both sortes be bad ynough, and the best may be amended. Aske an olde Papist of the commen sort howe many commaundementes of god, and what they be, and he can not tell. Aske a Protestauntes childe of vii. yers olde that hais learned his Catechisme, and he can tell his duety to God & man, how to liue and die, what to loue, and what to flee, better then all their popish Prestes Is it like that he kepes gods commaundementes which knowes not what they be: how manye of the people were taught than woulde learne, or were moued to learne their commaundementes: no: fewe suche at these dayes

are

are willinge to heare theym, or learne them: how much lesse to practise them? What a wicked opinio is this, to think that ignorance is better than learning? or that a manne shall better serue God without knowledge of god, his doctrye and his word, rather than by knowing, feling, and vnderstandinge gods goodnes, and mannes frailnes, gods mercy, and mans misery, oure wretched worldlye state, and Gods euerlasting blessed felicitye, God giue vs grace to thinke and thanke.

The last reason that he lais for maintayning his superstition, declares what religion and opinion he is of. Than was plenty he sais, and nowe is scarsenes of all thinges: whiche howe true it is, let the worlde iudge. Looke at the late dayes of poperye, and see what dearth, death, and scarsenes was than, and compare it with these dayes, and the plentye of gods vndeserued blessing powred on so vnthankefull a people.

Dearth. Then akecornes were good to make bread of, and vnder Henry vi. they made breade of ferne rootes, as Polychro sais lib. viii. ca. xxi. now commenly the porer sort almost haue disdained with brown bread. Then scholers of the vniuersitye brake vp their houses, went and liued abroade with their frendes, being not a-

ble

ble to continue at their ſtudy: than was ſuch dearth and ſcarſity as the like hais not oft bene red of: than a Biſhoppe of Mentz was ſo purſued with rattes in a time of derth, that he was compelled to flee to his towze ſtandinge in the mids of the riuer Rhene, a myle from anye land, yet the rats folowed him & deuoured him there, foz his vnmercifulnes, & therfoze is called the rats towze to thys daye, this Byſhop was no pzoteſtaunt. ¶ Whether the like be nowe, the blinde maye ſee. ¶ Who feles it? God giues his bleſſing plentifully, if man coulde conſider it thankfully, and vſe it liberally. Who hais cauſe to complaine, oz where is it ſene? I think England had not the like plenteous time ſo commenlye theſe many yeres, although this yeare cozne be deare, and ſomwhat dears. But I put the caſe that there were ſcarſenes and dearth of all things, plagues & war. &c. ¶ Were thys a ſuffycyent cauſe to condemne our religion? No ſure: no wozldlye thinge good oz euill, wil moue gods people to iudge gods truth, by any other thinge than by gods holye booke.

Should we condemne Saint Auſtin, becauſe the city where he was Byſhop, was beſieged and wun by gods enemies, Auſtin himſelf beinge within it, and died a littell befoze the wynnynge of it?

Should

Shoulde Elias and Eliseus haue forsaken Gods lawe because there was so great dearth and scarsenes in their tymes? Shoulde Daniel for the Lions denne, or Paul for his chaines haue forsaken their God? In the dayes of Elias it rained not the space of. iii. yeare and a half: vnder Eliseus in the sege of Samaria, women eate their Children, and Doues dung was good meate. Onely the worldlynges iudge by their bellye, their religyon. The Godles people said
Iere. 44. to Jere. We will not heare the word of God of thee: for while we worshipt the mone and sterres, we had plentye of all thinges: but sins we harde the worde of Godde of thee we haue hadde scarsenes of all thinges. This is the reason that led the Jewes, and by the same is this Jewishe Papist moued to iudge of gods trueth. Therefore I can not iudge him to be of another religion than those, whose belye is their God. Let vs praise God for our health, welth, and libertye that he bestowes on vs vndeserued so plenteouslye, lest in not thankfullye receiuing his word, & murmuring against his blessinges, we prouoke him to plage vs worse than afore. If wealth maye moue, consider what great thinges the Lord hais wrought by the Quenes maiestie, & than iudge. Whan the Realme

was

was in daunger to be giuen into straungers handes, and none coulde tell howe to deliuer them selfes, god of his vndeserued goodnes set vp the Queene ours maistres, who quietlye contrarye to all mennes expectacion auoyded theym all. What daunger was Scotlande in: yet so god blessed the Quenes maiestye that she not onelye delyuered vs, but theym from their enemies handes, what release in France, the poore oppressed haue had at her highnes handes, the blynde see, all her louinge subiectes reioise, though the enuious Papist murmure & grudge. God graunt her hyghnesse grace so be thankefull to gods maiestye, who does so past all mannes expectacion prosper her doinges: that he onelye maye haue the praise. What cause we haue to prayse god for restoring religiõ through the Quenes trauaile, all menne of god do see & praise him for it, thoughe blind papists be sory therfore. What cost her highnes hais susteined in restoringe vs a fine coine from so base, wise men reioise though this malicious foole say we be in great pouerty. Looke howe fewe tares she hais taken to doe this withal, and howe manye and howe great were leuied afore. Howe was this Realme pestred with straunge rulers, straunge

Goddes, ſtraunge languages, ſtraunge religion, ſtraunge coines, and howe is it nowe peaceablye ridde of theym all, to the greate glorye of God that hais wrought so manye wonderful, ſtraunge, greate thinges in so shorte a time in a weake veſſell, which he neuer did by anye her noble progenitors whiche haue bene so manye and so worthy. Coulde anye be so blinde, but that malyce hays bewytched, to not ſee, or not praiſe Godde for theſe worthye dedes: I woulde haue wanted the ſuſpicyon of flatterye in rehearſinge theſe thinges, but that I would the vnthankful world ſhoulde ſee the diſdainefull blinde malice of popery which can not say well by Gods good bleſſinges.

The fooliſhe lynking and clouting of ỳ ſcripturrs together which folowes declares what wit he hais. They may be applied all againſt himſelfe, and ſuch as he is, rather than againſt the profeſſors of Gods trueth: what blaſphemye is it to lay all kinde of wickednes on Gods worde: what euil ſo euer raignes in the world it is to be imputed to man, & not to God, to mans frailnes, & not to gods trueth and goodnes. God and his holye worde punish and condemne al falſe doctrine and filthines: therfore God wil confounde all ſuche filthye mouthes as

blaſ-

blaſpheme hym or his holye woorde, to be the cauſe of anye kynde of naughtineſſe.

All liberty is now vſed he ſais, where in dede iuſtyce was not better miniſtred theſe manye yeares, euen as the wiſer and indifferenter ſorte of Papiſtes doe graunte. Call to remembraunce howe ſharplye buggerye, coniuringe, witchcraftes, ſorcery. &c. were puniſhed wyth death by lawe, in the Goſpell tyme of bleſſed king Edw. Whan were theſe lawes repealed, but in the late dayes of Popery, than iudge whether there was greater liberty to ſinne vnder the chriſtian kinge, or vnder ſuperſticious poperye. But the ſodomiticall papiſtes, thinke theſe to be no ſinnes, and therefore beaſtly doe miſuſe them ſelues, defilinge theym ſelues bothe with ſpiritual and Sodomitical vncleanes, whether is there more libertye gyuen to ſin whan ſuch ſinnes be made deathe by order of lawe, or whan the lawes apoint no puniſhment for theym? Surelye the goſpel is vniuſtly blamed in geuing carnal liberty, & popery rightfully condemned in taking away the pain, & opening a doore to al miſcheſe. Who liues more licentiouſly than the pope himſelf wout al feare of god, good order, & gods law, doing what he wil? ſo be al his ſcholers Iuſtice.

folowing their owne fathers steps.
In these my sayinges I go not about to proue vs Aungels, yet surely not suche deuilles as he woulde make vs, but in comparison of them we be saintes: therfore let vs both amend, that God maye be mercifull to bothe, and glorified in both. And as theramples in his beginninge were good, if they had bene well applied, so is his conclusion. I wil conclude with him therefore in the ryght sense and meaninge of it, saynge with him. Returne to the steppes of the good fathers the Prophets and Apostles, framinge your selues to folowe their doctrine: be not caried away with straunge and diuerse doctrine of Popes, contrary to Gods holy worde, and inuented of late by men. Imbrace the religion and faith taught from the beginninge, in christes Church, from time to time continually: Flee this new fangled Papish superstition, whiche hais crept into the Church of late yeares, and beleue that onelye whiche Christ hais taught, and his Apostles and Martirs haue confirmed, and frame your liues accordingly, or elles Goddes vengeaunce hanges ouer your heades, ready sodenlye to fall vppon you: and let this token of brenninge of Paules, be an example and token of a greater plague to folowe, except

kept ye amend, whiche god graunt vs al to doe. Amen.

A Prayer.

MOste ryghteouse and wise iudge, eternall god and merciful father, which of thy secret iudgement, hatte suffered false Prophetes in al ages, to rise for the trial of thine elect, that the worlde might knowe who woulde stedfastly sticke vnto thy vndoubted and infallible trueth, and who woulde be carted awaye with euerye vayne doctrine, and yet by the might of thy holye spirite hais confounded theym all, to thy great glorye, and comfort of thy people: haue mercy vpon vs we beseech thee, and strengthen oure weakenes against all assaultes of our enemies: confounde all Popery, as thou did the doctrine of the Pharises, strengthen ỹ louers of thy truth, to the confusion of all superstitiõ and hipocrisy: giue vs due loue and reuerence of thy holye worde, defende vs from mannes traditions: encrease oure fayth, graunte vs grace neuer to fall from thee, but vprightlye to walke accordynge as thou

hais taught vs ſwarueing neyther to the right hand, noꝛ the lifc, neyther adding noꝛ taking any thinge awaye from thy wꝛiten woꝛde, but ſubmitting oure ſelues hollye to thy good wil and pleaſure may ſo paſſe this tranſitoꝛye life, that thꝛough thy goodnes we may lyue euerlaſtinglye wyth thee in thy gloꝛy, thꝛough Chꝛiſt our loꝛd who with thee and the holye Ghoſte, lyues and reignes one god and our Hauiour foꝛ euer and euer.

Haue not I hated theym O Loꝛde that hate thee, and euen pined awaye becauſe of thine ennemies. Pſal. Cxxxix.

I will giue you a mouth and wiſdome, whiche all your enemies can not gainſaye and wythſtande. Luke. xxi.

FINIS.

Here folowe also certaine questions propounded by him, whiche are fullye although shortly aunswered.

whiche is the catholycke Church?

SAint Augustine and S. Hierom do saye: The Church is a visible companye of people gathered of christ our lord and the Apostles, and continued vnto this day by a perpetual succession liuing in one faith Apostolicall vnder Christe the heade, and his vicar in earth, being the pastor and high Byshop. Out of this catholicke and apostolicall church is no truste of saluation. Auguste ca' Epist. fūd. Hiero. con Lucifer.

Saint Augustine sais, who so euer shalbe out of this church, although his lyfe be esteamed to be very good and laudable by this only faut, that he is disioyned and seperated from the vnitye of Christ and his Church, he can haue no lyfe, but the wrath of God hanges ouer him. August. Epist. 152.

Saint Cipzian sayes: he seperates himselfe from Christ that does against the consent of the Byshop and clergy. Ciprianu simplici.

Saint Hiero. does saye: we muste remayne in that Churche whiche is founded of the Apostles, and does endure vnto thys daye, by a Hiero. co Lucifer.

succession of Bysshoppes to whom the holye Ghoste hais appointed the rule and gouernement of this Churche sanctified by Chrystes bloud shedinge. Nor let heretickes take anye comforte to theym selues, if they can frame out of the Chapters of the scripture for their pourpose that whiche they saye, seynge the deuill hais alledged some thinges of scripture: for the scriptures consist not in readinge but true vnderstandinge. If we will be members of Chrystes Churche, we must continue firmely in that faith and religyon, that was sent from the Apostolicall see of Ro. by S. Gregory into England: which faith and religion was planted and stablysshed by Saint Augustine in thys Realme. Saint Augustine stablysshed masse and vii. sacramentes to be vsed in the latin tonge, as Gildas does witnes, and such maner of dewine seruice as is nowe vsed.

The aunswere to the .i. question.

SAint Austin in the first place alledged hais no suche definition, althoughe the most parte of the wordes which he puttes there are true: and woulde to God he considered howe muche he speakes against him selfe herein. This is that which we defende: that the Churche is gathered by Chryst and thappostles first, and continues not in the Papisticall but in the Apostolicall faith vnder Chryst our head, who rules his churche still by his holye spirite and worde, and hais not put it into the handes of any one only general vicar in the earth, as he vntruelye sayes: whereas

their

their church is bylded not on chriſt, but on the Popes decrees, whiche Thappoſtles neuer knewe, and were vnwritten manye yeares after the death of Thappoſtles, and are alwayes vncertayne, chaunginge euer as it pleaſes the Pope for his time to determine: And their Church hais had at one time iii. or. iiii. Popes for their heades, like a monſter with manye heades, ſome Countrie folowinge one Pope, ſome another, as their heade: We ſaye alſo that the Papiſtes haue deuided theim ſelues from this Churche of Chriſte, makinge them ſelues ſinagoges and chappelles, gods, and religion, of their owne deuyſynge as Micha did contrarye to Gods worde: and therefore the wrath of God hanges ouer them except they returne, howe holye ſo euer they pretende to be. Iudg. 17.

Cipzians wordes are not all together ſo plaine as he ſettes theym: but if they were, he meanes an other ſort of Prieſtes and Clergye than the Popes: for neyther they did take than to them nor he knew no ſuch autority in them, as they now vſurpe vnto theim ſelues, for he writes as ſharplye and homelye vnto Cornelius than byſhop of Rome, as he does to any other his felow biſhops. Surelye who ſo euer deuydes him ſelfe from Chriſtes miniſters and people refuſing

fusinge their doctrine and discipline, seperates him selfe from Christ: euen as he that flees from the filthy dregges of Poperye, and his Chaplaines is cut of from the Pope the father of suche wickednes. In Jeroms wordes we most reioyse, teachinge vs to continue in that Churche, which is founded by Thapostles, and not Popes, & endures to thys daye: The wordes of succession. &c. folowinge, are his owne, and not Jeroms. By thys doctrine of Jerom we flee to Thapostolicall, and flee from the Papisticall Churche, whiche was neuer knowen of manye yeares after Thapostles. And we graunt that the deuil, papistes and heretickes, can alledge some wordes of the scriptures: and therefore we saye that the Papistes be deuilyshe Heretickes because they racke & writhe the scriptures to a contrarye meaninge to their owne damnation as the deuill did. For succession and gouernement of Byshops: for Austins religion mallinge and vii. sacramentes, I said inoughe afore: but where he alleges Gildas as father of his lies, he does him much wrõg for he hath neuer suche a word in all his writinges. If he haue lette him shew it. This is euer the facion of lynge Papistes to haue the names of doctours and auncient writers in their mouthes,

as

as though they were of the same opinió that they be, where in dede they be nothynge lesse: and if they get a word or .ii. that seemes to make for them, they will adde a hole tale of their owne makinge as thoughe it were a piece of the same auncient mannes sayinge, and by thys meanes they deceyue the simple whiche haue no learninge to iudge, or haue not the bookes to trye their saiynges by: as this miser goes about in these places afore.

Who is an hereticke?

HE that teaches, defendes or maintaines anye erronyous oppinion agaynst the decrees, iudgemente, or determynatyon of Chrilles Catholicke Church, is an hereticke. 2

Who is a schismaticke?

HE that is deuided or seperat from the vnitye of the catholycke Church in ministration or receyuynge the sacramentes or diuine seruice, is a schismaticke and in state of perdicion. 3

The aunswere to the .ii. and .iii. questions.

HE wold gladly appeare to be wel sene in logic, if he had any. If all be hereticks that defend an erronius opinion: than many disputacions shall be condemned.

In

In disputing it is oft sene that of ignoraunce or for his learning sake, manye defend an vntruth: yet God forbid that they shoulde all be heretickes. Austin says well: I maye erre, but I will not be an hereticke. Then he is an hereticke properlye that defendes an errour obstinatelye, and will not be corrected. So teaches Saint Paule. Flee from an hereticke after one or. ii. warnynges: he sais not for ones teachinge or defending of it. Also he is not a schismaticke that differs in small pointes or circumstaunces of ministringe the sacraments from other: for than shoulde all the Greke church be in a schisme, because they differ in some ceremonies from the Latin Churche, and also one from another, as I declared afore in the ministration of Basil, Chrisost, Saint James. &c. the same may be said of the latin church to, as for Ambrose order, Gregories. &c. And because euer vnder the Catholicke churche he signifies Rome, we saye that no countrie whiche vses other ceremonies than they doe, is in this case a schismaticke: for that their Romishe orders and ceremonies be of their owne deuisinge for the most part, and not commaunded by god, nor neuer were vsed generally in the vniuersall Catholicke churche as I proued afore, and therfore they be free

Tit. 3.

to

to vse or not vse as shalbe thought mete to differ in the substaunce and doctrine of sacramentes maye make a schisme or heresye: but such ceremonies are free to all countries whiche maye edifie as appeared in Ansel. Epistle afore. These fewe wordes are sufficient to lette him see his owne foolyshnes, more might be said but I will not be so curious nor tedious to note all. Saint Paule cals the Corinth. schismatickes in henginge on mennes sleues for opinions in religion, and for misusinge the communion: and not for euery diuersitye of triflinge ceremonies, as he defines it here. i. Cor. I. 11.

Whether be Priests in schisme that haue subscribed to the religion nowe vsed in Englande. 4

In subcribinge to this religion now vsed in Englande, they haue both refused the power & autority which was geuen to them by the Byshoppe, when they were made Priestes (that is to saye power and autoritye to consecrate and offer, and to celebrate Masse for the quicke and the deade) and also they haue refused their canonicall obedience solemnlye promised to the Byshoppes with a kysse. And where the Byshoppes of this Realme with the Clergye assembled at time of parliament would agree to no part of this religion (in wytnesse whereof the Byshoppes be in prison, and put from al their liuinges, and a great number of the Clergie haue lost all their liuynges) some be in prison, some banished

banished from their friendes: both the Bishops & al the clergy that hais lost their lyuynges, are al readye to suffer death afore they will consent to anye part of this religion. But all they whiche haue subscribed, haue forsaken the Byshoppes their true Pastors and Capitaynes, obeying and followinge wolues and Apostates: in wytnesse whereof they haue subscribed their names so separatinge them selues from the Byshoppes and clergye, they must nedes be in schisme.

The .iiii. aunswere.

WHere he lays to the Priestes charge that in subscribynge to thys religion, they haue refused both the power that was giuen to them to offer sacrifice and celebrate masse for the quicke and dead, & also their canonicall obedience promised to the Byshops by a Judas kisse, bycause the olde Bisshoppes in parliament did not agree to it: he does the Priests more honour than he knowes of, or thinkes wel bestowed. If he would cal to remembrance thaunswere that the piller of their Church, stout Stroen makes in his booke de vera obedientia, to the like reason where he was charged with fallynge from the Pope, and breaking that othe and vow of subiection which he made vnto him, when he was first made Byshoppe, he might better defende the priestes of oure time than accuse them. In oure baptis. we all make a solemne vow to God our

Lord

Lord that him onely we will ſerue, and beleue his worde: all vowes folowinge which are contrarye to that, not onelye maye and ought to be broken, but it is wicked to kepe theim: for we muſt ſerue god onelye as he hais taught vs in his holye word. But the ſcripture condemnes all ſuche ſacrificing now for ſinne, ſaue onelye that ſacrifice whiche Jeſus Chriſt offered ones for the ſinnes of the hole world, and biddes vs alſo obey our kinge as chiefe and higheſt gouernour: therefore the Prieſtes forſakinge theſe later wicked vowes and powers which are contrarye to Gods worde, and their ſolemne profeſſion made in baptiſ. (as Steuen did wel than though he flatterd afterward, and turned to his old vomit) are more worthyto be praiſed thā theſe obſtinate prelates which now miſuſing the gentilnes of the Prince, deny with mouth that which they know in conſciens to be true, & yet charge the Prieſtes with it although they ſubſcribed to the ſame things themſelfes vnder that good king Edw. becauſe both they knew it to be true, & ſee the rod than more ſharplie ſhaken than it is now. And thoughe he crake in their name that thei wil rather die than agre to any part of this religion, which they them ſelues vſed, miniſtred, taught, & receyued afore: I doubt not but yf they were appoſed as they op-

oppoſed other, they would as ſone eate the fagot, as fele it burne them. Thapoſtle ſais: by one offeringe he hais made
Hebr.10. perfecte all theym that be ſanctified. If one offeringe ones made, haue made all perfect: than curſed be they that wil correct or amend Chriſtes death, as though it were not perfect to ſaue all without
Act.5. their often ſacrificinge. We muſt obey God rather than man, as S. Luke teaches: therfore that vnlawfull obedience promiſed to the Pope and his Prelates contrary to their due allegians to their Prince, commaunded in the Scriptures not only may, but ought with ſafe conſcience to be broken. At the preaching of chriſt oure Lorde and hys Apoſtles, manye forſaked the tradycyons of the elders and Phariſes, receiuyng and beleuinge the Goſpell of chriſt Jeſus, and forſakyng the Jewiſhe ceremonies, and were not counted forſakers of God and his worde: no more are they ſurely to be reckened Apoſtates that forſake the popes draffe, the clogge of all good conſciences, and cleaue to the ſimplicitye of Gods trueth, taught in the ſcripture.
And where he crakes muche that they haue loſt their lyuinges, and be in pryſon, or bannyſhed, let the worlde iudge whether they euer liued more merilye, quietlye, fared better, laye eaſelier, had more

had moze plenty of al thinges then they haue nowe. They are farre shozt from such handlyng as they delt wyth other. Some they hongerd to death, some they beat in pzison, some they cast on dunghils being so murthered at their handz, some they burned, after they had bene long buried: but euery one was so miserablye handled that chzistian eares and hartes abhozre to thinke, oz heare of it, and yet like shameles beasts they blush not, noz repente, but wishe and looke to be murthering again. They are as pale in pzison as a butchers bolle: they are as leane as a fat hogge, they lye at ease vnto their bones ach with rising early, they fare of ỹ best, they take no thought but looke foz a day, and thinke long vnto they maye embzue their handes in bloude againe, and make all officers to be their hangmen, and the stoutest to be afraide of a pziestes cappe as they did afoze. They pzouided so well foz theymselues in their somer that they nede not to sterue in this gentill winter: the wozld is so much their frende, that they can lacke nothinge: they wouldz fayne be counted to suffer foz religion if anye manne would beleue it. The poore pzotestaunt which hais his libertye, lyues in moze miserye, nede, det, repzoche and contempt, than these the Popes pziso-

ners, who he sais haue lost al. It is better in the worlde to be the Popes prysoner than Christs Preacher, God amend all.

Whether be Prieſtes in ſchiſme that miniſter the Communion and other ſacramentes accordinge to the booke of commen prayer now ſet forth?

5 THis maner of miniſtration of ſacraments ſet forth in the booke of commen prayers was neuer alowed nor agreed vppon by the vniuerſall churche of Chriſte in anye generall counſell or ſacrate ſynod: no not by the
Act. 6. clergye of Englande at the laſte Perliament: but
Act. 15. onelye it was agreed vppon by the laitie whiche haue nothynge adoe with ſpirituall matters or cauſes of religion, but ought to ſtande to the decrees, iudgement and determinacion of the clergye in cauſes of fayth and religion. For ſo it was vſed in Thapoſtles time as appeares in the actes of the Apoſtles: As when the Apoſtles toke then order to make vii. deacons, & whē they put away the ceremonies of the old lawe. Such decrees as the Apoſtles and clergye made at Jeruſal. without anye counſell of the laitie. Saint Paule and other of the Apoſtles taught all Countries and Nations to obey and obſerue: and ſith the Apoſtles time the clergye hath euer decreed matters of religion and fayth. Nor it can not be proued that euer the laite in anye countrie or Nation afore the laſt parliament did preſume to ſet forth a religion, againſt the whole conſent of the clergye. Therefore this manner of miniſtration of ſacramentes, nowe vſed beinge againſt the conſent and determinacyon of Chriſtes Church which ought

to be ruled and gouerned by Byshops, it must ne- Act. 20.
des be schismaticall, and they that vse this maner of ministration muste nedes be in schisme. The blessed martir Saint Cipzian does declare what daunger they doe stand in that do vse this maner of ministration against the ozder of chzistes chur-che, sayinge these wozdes. They be ennemies of the altar, and rebelles against the sacrifice of chzist contemninge the Bishoppes and fozsakinge the Pzieستes of God: they are bolde to sette vp an o-ther Alter with vnlawfull voyces, to make an o-ther maner of pzayer, to pzophane with false sacri-fices the veritie of the blessed sacrament of the Al-ter: noz they wyll not knowe theym that fare a-bout to doe againste the ozdinance of God. Foz their bold rashnes by the punishment of god they shalbe punyshed as he punished Chozе Dathan and Abiron which wouldе offer vp Sacrifice a-gainste the consente of Moyses and Aaron: some were swalowed vp of the earth, and the rest bzent with fire to the terrible example of all others. Hi-therto be Saint Cypzians wozdes.

Also almightye God by his holye Pzophete Malachi, does crye oute vpon suche Pzieستes as minister against the ozdinaunce of Chzistes chur-che sayinge, they dispise his name in offeringe vp poluted bzead. Mala. 1.

The Pzophet Osee does call the sacrifyce of suche Pzieستes bzeade of mourninge, and all that eate thereof shalbe defiled sayes the Pzophet. Almightye God does complaine by his Pzophet Ezechiel sayinge: the Pzieستes haue condemned my lawe, and haue polluted my Sanctua-rye: Woe bee vnto you, that goot from the Osee. 9. Ezech. 22.

truth sayes our lorde by Esai. Our lord sayes by
Malac. 2. his Prophete except suche Prieſtes will amende quickiye and geue glorye to his name, they ſhall be brought into great neceſſitye and pouerty and he wyll curſe their bleſſinges: and bicauſe they haue made voyde the pact of Leui, they ſhall be in contempt in all people.

The. v. aunſwere.

What if this order of miniſtringe and commen prayer was not agreed on by the vniuerſall churche in generall councell: Is it not good therefore: Than is neyther their latin Portuis, nor Miſſall and maſſe booke, good, for the generall churche neuer alowed them, as I declared afore. It is free for all countries to differ in outwarde order of prayer and ceremonies, ſo that they agree in ſubſtaunce of doctrine with the ſcripture. But the laite he ſais hais nothinge ado with ſpirituall matters and religion, and alledges Thactes of Apoſtles, how wil he proue
Act. 15. that none of the elders there were of the laite, nor none of the multitude in the choiſinge of the Deacons vnto it be wel proued, it maye well be doubted on. As in other things ſo in this he ſhewes himſelf how learned he is whan the lawe of God was neglect in the dayes of Saul, Dauid commyng to be king, and moued

with

with loue of religion, cals all the nobility and worshippe of the Realme together thirty thousande, and also the leuites and Priestes to knowe their mindes whither they woulde bringe home the arke of God, and restore the religion decaied or no: and they aunswered al, yea, what a great parliament was this, and full of the laite to determine for receyuynge of religion. Iosaphat, Ezechias, and Iosias, good kinges sent their visiters abroade throughe the Realme ioyninge in commission from the king, noble menne of the laite to go in visitacion with the Leuites. Legenda sanctorũ telles howe king Oswi cald a synode at Whitby, for takinge awaye that diuersitye of kepinge Ealter which was here in the Realme, whan some kepte it in the ful mone, what daye of the weke so euer it fell on, other onely on the sonday folowinge: Wherein appeares thautoritye that the king iustly clames to him selfe in religion euen in that blinde age whan he cals the learned men together to dispute on it, heares what they can saye, and concludes so the matter himselfe that all other didde folowe his sentence. Ioan Gerson and Panormitanus as I alleged afore, no new protestantes but auncient catholicks, and both being present in the last counsels at Constance

1. Chro 17. 2. king 6.

2. Chroni 30. 34. 17.

in VVilfrido.

and

and Basil, said they wouldde rather beleue a poore simple learned lay man that bringes and alleges the holy scripture, than all the whole counsell hauinge no scripture for theym. Gods trueth is not bound to miters, Byshops and Priestes alone, but lay menne may haue, and oft haue better the true vnderstandinge of it, than those that looke highest in the clergye: and therfore they are to be beleued and heard aswell as the Priestes.

2 chro. 23. Did not king Dauid no Priest set in order, the leuites howe they shouldde resort in course to serue in ỳ tabernacle, made the Psalmes: appointed theym, howe, where and whan they shouldde singe: Ezechias and Josias pulled downe the brasen serpent and other Images. Did

Act. 18. not Prescilla and Aquila teache Apollo the misteries of the scripture? By these I trust it appeares that lay menne may doe some thing in religion. If these may not serue, looke the statutes of Queene Marie how she takes away one religion and bringes in an other: and there is no more done now: howe blynde be they in their owne causes, and partiall to them selfes. But it was neuer hard of he sais that the laite in any countrie presumed to set forth a religion agaynste the hole consent of the clergye afore the last parlia-

Hament. O proude bragge, was all the clergy of the realme conteyned in a fewe horned poppyshe Byshoppes. Was there no Clergye in the vniuersitie nor other partes of the Realme beside those fewe Byshops, did not manye in the vniuersitye and abrode in the Realme vse thys seruyce openlye and commenly in their churches afore it was receyued or enacted by parliament? Bicause the rulers, the Scribes and all the Priestes. Act. iiii. forbade Thappostles in their Parliament and counsel that they shoulde not preache Christ anye more, were not the Apostles therfore of the clergye, or was not their doctrine good, because it was condēned in that wicked counsell. Was there not a disputacion for religion appointed by the Quenes maiestie wherein youre Clergye was afraide to vtter their foolyshnes in defendinge their superstition, least they hadde taken more shame in aunswerynge than they did in holdinge their peace, whyche well they coulde not. I thinke the vniuersities with so manye places of the Realme receyuing religion, and these other disputinge for it, maye be counted to be some part of the Clergy of the Realme, and so it was not receyued wythout consent of the Clergye. But these were not of the Parlyamente: What than? Is re-

ligion to be determined no where but in parliament: he is wonte to saye, and did afore. In vniuersities and counsels. To make a religion as he termes it, no manne hais autority (for that belonges to God alone) but to restore pure religion which hais bene defaced by superstition, Princes in their Countries ought to doe, thoughe their prelates be against it. Did not king Joas cõmaund the Priestes to restore the Temple, and first ordeyned the poores mans chist in the Churche: Did not Nabuchodo. and Darius make proclamation through al their countries without and against the consent of their priestes, that all people shoulde worship Daniels God: though there was not a perfect order than sette forth by theym to doe it in, yet it was much for heathen Princes to do so, and it teaches christen Princes, howe to doe in the like case. But as Joas, Josaphat Ezechias, and Josias, dyd not make a newe religion, but restore that whiche afore was defaced, and hadde long lien buried: so oure Parliament did not set forth a newe religion, but restore that which was godly, begonne vnder good kinge Edw. confirmed by the Parlyament and the clergy than, but sodenlye by violens troden vnder fete, by bloudy papistes a litteli after, yet all this satis-

fies

ties not them, for nothinge can be concluded as a lawe by Parliament saye they without consent of the clergy there present, but this hauinge not their consent, can not be counted a lawe as they thinke. I had rather leaue this to be answered by the lawers than otherwise, because it is a mere temporall case to dispute on, and concernes theyr profession, yet that the worlde maye see that some thing may be said in it, we graunt him not this to be true that no lawe at all can be made without consent of the bythops. Loke your olde statutes of parliment whan byshoppes were highest, afore Edward. iii. and ye shall read that they passed by the consent of the Lordes temporall and commens without anye mention of the Lordes spirituall: which statutes many of them stand in strength at this day. Than it may wel be gathered, that the consent of the clergy was not alwayes so necessary as they thinke it. If it be so strong a reason as he thinkes it to be, to haue consent of the Byshoppes, I will proue by the same reason that it is as necessarye to haue Abbots of the Parliament: For they were present of olde time, and their consent was required as well as the Bishops, and but of late yeares they were put of the parliament, and it is not longe sins

the

the conuocation house was seperat from the parliament to. The lawers, Judges and Justices put in practise, and execute these lawes: therfore their doinges may be a sufficient reason to lead the vnlearned what opinion they haue of these statutes for religion except Justice Rascal first executing them, and after running awaye, may condemne the rest, whiche I trust he may not. I thinke they wold not execute theym, except they had the strength and nature of lawes: If they doe contrarye to their knowledge and opinion, they canne not be able to aunswere their doinges. But I thinke no wyse menne are of this oppinion: onely these corner crepers that dare not shew their face, and woulde deceyue the people, go about thus to deface al good and godly order that displeases them. In the dayes of blessed kinge Edw. they hadde the like fond opinion: that a king could not make lawes in his minoritie vnto he come to full age: But this and that was onely to hynder relygion, and to make the people disobeye their Prince: Yet God hais and I truste wil confound all such wicked deuises. Cipzians wordes are not trulye alledged, and if they were, what doe they make againste vs: Howe could Cipzian write against our order whiche he never knewe, beinge

founde of so late yeres as they say: And he does not meane them that differed in outward order of prayer, but that swarued from the substance & veritye taught in the scriptures. In ceremonies he him selfe differd from other countries, and euery countrye almost from others, as I declared afore: and the Byshops whiche he speakes of, are as like our popish Prelates as Will Fletcher, and the swete rode. The Prophetes words may all be tourned against him and his, so wiselye he applyes them.

Whether be they in schisme that minister no sacrament but onely in stede of diuine seruyce read chapters and Psalmes. &c. afore the people?

TO read afore the people in stede of diuine seruyce, Psalmes and Chapters or other such like beinge not appointed by the vniuersall consent of the Church of God, but 6
against the decrees of the churche must nedes be schismaticall and they in schisme that doe it. For as the .ii. sonnes of Aaron were striken with sodaine death, because they offered vppe straunge fire which was not appointed to theym by Moises and Aaron: euen so doe they offende that will in stede of Mattins and Euensong and other diuyne seruice appointed by the Church, read psalmes and Chapters and such like, not apointed by the Catholycke Byshops, lawfully consecrated. For our sauiour sayes in the Gospell: he that will not heare and obey the church, that is to saye the Leuit. 10.
Math. 19.

Bi-

Bysshoppes take him as an infidell.

And Saint Clement does saye in an Epistle that he wrytes to S. James: by the iudgement of God, they shal suffer euerlasting torment in the fire of hell, that neglect the decrees of the Churche. Therefore the holye Martir Saint Cipzian does saye: he that hais not defiled his handes wyth these wycked sacramentes, & hais polluted his conscience otherwise, let him not comfort himselfe that he nedes to do no penaunce: for he hais broken hys profession and canonicall obedience that he made to the Bysshops when he was made Preest. Also this decree was made in the canons of the Apostles. Si quis clericus aut laicus synagogam Iudeorum aut conuenticulum hereticorum ingressus fuerit vt preces cum illis coniungat: deponatur, that is: If anye of the clergy or laite shall enter into the synagoge of the Iewes, or the companye of the hereticks to saye prayers with him let him be deposed.

The. vi. aunswere.

THe cuckoe hais but one song, and that is vnpleasant: no more hais this rokewolue maker, but one foolyshe false principle to grounde his sayinges on: that is the Romishe Churche. I saye afore (and no man is able to improue it) that the vniuersall Churche never made any one order of seruice to be vsed through the hole worlde, but euery country hais and may haue diuers without offending, so they agree in one sub-

substaunce of true doctrine. He knowes no church but Ro. and yet Ro. neuer decreed anye one generall order for the hole worlde: nor the hole worlde neuer obeyed nor receyued anye. The Popes Portuis & Missall hais bene oft chaunged, as I proued afore: and euery countrie hais their diuers order of seruice. Aarons sonnes did plainly against gods expresse commaundement, and therefore were iustly plaged: Ours do not so, and therfore they be not in like case, but vndeseruedly blamed. Clementes wordes and Cipzians whan they are proued to be truly alledged, touch not vs, but suche as he is, for they knew no such priestes nor church as he meanes, nor anye such were many yeares after. The papistes differ verye litle from Iewes, for both of them set their hole religiõ in ceremonies and olde customes: We sticke stifly to the word of God only, and bilde not on such vain foundations. Therfore he bringes that canon against himselfe, and his sort, beinge as superstitious as the Iewes, and blynded obstinatlye in errours as heretickes.

whether is it lawefull for Priestes that saye the Communyon also to celebrate masse?

The

Ciprianus de lap.

The holye Martir Saint Cipzian sayes: It is not leafull by and by afoze penance done, to consecrate oz touch with his wicked handes the body of oure Lozde, and with his polluted mouth to receyue the bloud of oure lozde, but first let him doe penaunce. Does thou thinke sayes Saint Cypzian that our Lozde wilbe so sodenly mitigated whom thou hais refused, & hais moze esteamed thy wozldly liuing then him: Saint Cypzian sayes, the blynd loue of their patrimonye and wozldy goods hais deceyued many, and bound them as it were in stockes and fetters, that they can not folow chzist. A great number foz feare of woozdes of suche as be not good, haue refused their faith, not cast downe by any violence of persecutiō, but by a voluntary lapse haue cast downe their selues, although they haue perceyued the Byshops and a greate number of the clergie not to be afrayed to lose all their lyuinges, not fearing losse of goods, oz impzisonment, oz banyshment from their fryendes: yea all readye to suffer death in this case. Our Sauiour in the gospell sais: No manne can seruc ii. maisters: that is to say the Communion decreed and appointed by the laite parliement against the consent of the clergye in chzistes Churche, and also celebzate masse decreed and apointed by the clergye in sacrate synodes, repzesentinge the whole estate of chzistes churche. S. Paule sais: ye can not be partakers both of the table of our lozde, and the table of the deuilles. S. Cipzian sayes: It is an hozrible abomidation to fare about to serue both Ball and chzist: it is contimely and not religion, it is iniurye and not deuotion, if thou communicate of the cup of chzist with the deuils, hitherto be S. Cypzians woozdes. S. Paule sais, we haue an altar whereof they may not eate that serue the Tabernacle. By these examples it is euident that the

iprianus cecundum

Pzieftes

Prieſtes may not miniſter the communion to one ſort, and Maſſe to an other ſorte. In tripartita Hiſtoria it appeares the catholyckes and the Arrians did not communicate one with another.

Whether it be lawfull for Prieſtes to ſay Maſſe whiche ſaye no communion, but only read Pſalmes and chapters to the people in ſteade of ſeruyce: S

SAint Ciprian ſais: the verity is not to be diſſembled: it is nought to halte vppon both the partes. If God be the Lorde, folow him: If Ball, folowe him. Euen ſo, if mattens and Euenſonge be the ordinaunces of chriſtes church vſe theym: if the Pſalmes and chapters, vſe them. It is no leſſe offence to alowe a ſchiſme with aſſent, than to offer to idolles. S. Auſtin ſais ſuch as be in ſchiſme: that is to ſay in ſacraments or diuine ſeruice ſeperated from the vnity of chriſts miſtical body, & not in ioining together of chriſtian mẽbers, not in the band of peace, which is expreſſed in the ſacrament of the altar, they may conſecrate & receiue this ſacrament, but it is not profitable to thẽ, but very hurtful, wherby they ſhalbe iudged more greuouſly of almighty god. S. Paul ſays: Not only they that do euil be worthye death, but alſo they that conſent to the doers. The holy ghoſt does cry by his Prophete Eſay ſaying: get you hence, go forth, beware that you touch no vncleane thing. The ſcripture ſais: thou ſhalte loue the lorde god with all thy heart, with all thy ſtrength, &c. god loues no halfe ſeruice. As for example it is writen in the booke of kings, that kinge Dauid ſent his ſeruauntes to comfort Anon for the death of his father, all be it kynge Anon tooke theym as eſpies, and cauſed the haulfe of their beardes to bee ſhauen, and

Ciprianus de lap.

Auguſt ciuitate dei. 21. ca. 25.

and cut their clothes by their buttockes, and so sent them backe agayne to kynge Dauid. But whan kynge Dauid heard of thys, he would not suffer them to come in his sight at Jerusalem, but commaunded them to tarie at Hierico vntil their beardes were growen out againe: euen so suche Priestes as hais gone out of Christes Church, and entangled them selues with any part of this religion against the decrees of the Churche, are not worthye in ministracion of sacramentes, to come in the presence of the faithfull that continue still in Christes Churche vntil they be reconcyled, and haue done penaunce for their lapse into schisme.

9 whether is thys to bee called a wicked, time that suche heresye and schisme does reigne.

Ciprian de lap. NO rather it is a blessed tyme for now god trues his family as Saint Cyprian sais: for the longe rest and peace whiche hayes bene in Christes churche afore time, caused the clergye to be almost on sleape: by reason wherof, deuout religion was not in a great number of Priestes, in workes was small mercye, no discipline in manners. Saint Paule sais: It is mete that there be heresye, that the good maye be tried: so that suche as haue grace to stande this troubious tyme, and be not spotted with schisme shalbe kyndled more feruent in the loue and feare of God: and such as be fallen in lapse, if they will seke to come backe againe to oure mother holye Churche with penaunce, that is with prayer, satisfaction, and teares, she shittes her bosome from none that will so come, for God is nere at hande to all that call on him in vertue, and will reioyse more in theym, then in other. But some are not

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be gathered out of schisme sayes Cyprian: so that suche as be whole and stedfast be thereby wounded, nor he is not a profitable and wise pastor that gathereth the sheepe that be diseased, scabbed, or sicke into the whole flocke, afore they be whole, least they infect al the flocke. Nor the Bysshoppe muste not haue a respect to the greatnesse of the number, for better it is to haue one good Priest that feareth God, then a thousande that be euill, this sayes S. Cyprian.

Aunswere to the vii. viii. and ix.

What a foole is he that goes about to proue by so manye balde reasons, (cloutinge such patched pieces together) that whiche is alreadye graunted him: we confesse that no man ought to say masse at al, much lesse they that say the communion should become masse mungers, his autorities are fondlye brought to proue his pourpose, and maye be turned against himselfe all, for there is no sort of men that vse double dissemblynge so much as the Popes do: other thinges that I proued afore I wil not repeat againe nowe, but I wishe of god that as Dauid would not suffer his men that were shauen so to come in his sight, so al christiā princes wold banysh the Popes shauelinges: for so the reason holdes in like of both. The time for trial of gods people we do not greatly mis-

lytle: onely this greues vs that so many wythstande the manifest trueth, whiche their conscience acknowledges to bee true, and yet for feare of a chaunge or flattery of the worlde, they be colde and will not or dare not openlye professe it: and also that another sort of turnetipetes, for lacke of discipline occupie the place of pastours, seruinge rather to fill their bely, than for loue, conscience, or dutie, where good order would that eyther such should be displaced, or elles do great and worthye open penaunce solemnely afore they ministred, the alledginge of these sundrye autorityes are vntrue and foolyshe.

Whether it is lawfull for the laite to receyue the communion as is now vsed.

Io

FOr receyuinge the Communion as now vsed, you breake your profession made in baptisme, and fall into schisme seperating youre selues from god and his Church, refusinge the Byshoppes youre true pastours, to entrunge into the malignaunt church of Sathan. S. Paul dyes commaunde vs to obey the Byshoppes, for they watche as to geue an accompt for oure soules. The Byshoppes be in prison readye to suffer death, afore they will eyther minister or receyue the communion like true pastours: they put themselues walled and a sure defence for the people. The catholicke church which we professed at our baptisme to beleue & obey, teacheth vs to receiue Chrysmes wherein consecrated oyle is mingle with prayers

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inuocations, and benediction, with the signe of the holy crosse and not bare bread and wine without consecration and benediction, as is vsed in thys Communion, beinge against the decrees and ordinaunce of Christes catholycke church. Almighty God does commaunde vs to seperate our selues from such as take in hand a ministration of sacraments against the ordinance of Christs churche, & that ye touch nothing pertaining to them, lest ye be lapped in their sin. The Prophete Osee does say, that al that receiue that bread of mourninge ouer the whiche, wordes of blasphemye be spoken at the table shalbe defiled. Therfore S. Cipzian says forasmuch as we can exhort you by our letters that you come not to the cursed Communion with Priestes that be maculat: for they be not worthye death that doe euill, but all that consent to the doinge of euill. Nor let not the people perswade with theym selues that they can be free wythout spot of sinne, communicating wyth a Priest in sinne. No man can be well excused by ignorance: be he neuer so grosse of witte he maye perceyue it is not that whiche we haue professed to beleue, but against it: and if it were for a worldlye gaine, euery one would learne a longer matter and kepe it in memory. Num. 16. Ciprian Epist.

The. x. aunswere.

IN receyuyng the communion now vsed the laite kepe their profession made in bapt. where they promised like good shepe to beleue the Catholick Church which heares the voyce of their shepeherd only & flees from straungers:

the Popishe churche and prelates haue deuised a facion of the Communion contrarye to Christes and his Apostles doinges: and therefore they be worthelye abhorred. Ye lie in sayinge that the catholicke Church teaches to receiue christes bodye consecrate at masse with the signe of the holy crosse, or that we geue nothing but bare bread and wine now. Proue where the Churche teaches so: I proued afore howe many diuerse sortes of ministringe there was of olde tyme, and all good: therefore this youre one onelye popishe waye, is not decreed by the vniuersall Churche, nor neuer was generally receyued throughout all the worlde. With what face can they saye, we haue no consecration, and geue nothinge but bare bread and wine) If they haue any in their masse, if the Euangelistes haue anye consecration or paul, or if Thappostles, we haue it also. For if consecration stande in wordes, we haue all the words that their masse, the Gospell, Saint Paul or Thapostles hadde. Read Matth. Mark. Luk. and the. xi. to the Corinth, what is written of the lordes supper, and see whether oure Communion wante anye one worde that is in anye of them. Than if we haue al (as we haue in dede) why is there no consecration with vs. Gregory sayes Thapostles

postles consecrated only with the lordes prayer: and that we vse as wel as they: Joan Duns sayes, the wordes of consecratinge the bread, be these. This is my bodye: and those wordes we haue to. Further he sais: Neyther Christ nor the Church hais defined which be the wordes of consecrating the cuppe: and therfore he will not determine them. What are we now worse than their owne doctours, and why do ye lie in sayinge the Church hais defined it: Duns knewe it not in his time, nor the Church, where is one so madde except Priestes, to saye that consecration standes in crossinge, or that Benedicete is to make a crosse: proue it if ye can, or els hold youre tong for shame. Deceiue not the people. Al ye workes of the lorde, prayse ye the lord, sais the psal. Is blessing there to make a crosse, or in anye other place ye canne finde: I haue seue and heard many foolysh vnlearned papistes, but a more asse than this, I haue not, he sais the people which communicate with a Priest that is in sin, cannot be free from sin. If the Priest be a dronkarde, art thou a dronkard to in communicatynge with him: if he be a hore hunter, art thou one to: I trust ye can iudge how false and foolish this is. Saint Paule says: he that eates and drinkes vnworthely, eates & drin-

Lib. 7. Ep 63.

Lib. 4. sc tent distin 8

kes his own damnation, he sais not thy damnation, or anye other mans but his owne. Chrysost notes wel that he says: sibijpsi non tibi. He eates it and drinkes it damnation to himselfe, and not to thee. God forbid ỹ euilnes of the priest should defile theym that receiue with him: for what Priest is so cleane that he hais no sinne in him? If the sinne of the Priest shoulde defile the receiuer, who woulde euer receyue at any priestes handes, seynge all be sinners? it is a generall rule and true in their owne bookes. The vnworthines of the Priest hurtes not the goodnes of the sacrament. God forbid that the euilnes of manne shoulde hurt or defile Gods holy ordinaunce, or that the wickednes of the Priests shuld be imputed to them that receiue the sacrament at their hand. The father shal not beare the sinne of the sonne, nor the sonne of the father, but the soule that sinnes shall die it selfe as the Prophet sais. Muche lesse shall the sinne of the Priest condemne the people, but euerye one shall aunswere for himselfe.

ii whether the people compelled wyth fear for losse of worldye goods or temporall punishement, maye receyue the Com-

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munion as breade and wine, not consentinge to it in the hart?

Saint Paule sais, it is requisite to oure saluation, with oure mouthes to confesse the trueth: also our Sauiour Christ sais, he that denies hym afore men, he will denye him afore his father in heauen. And to lincle dowue ro receyue that cursed and polluted bread, ye commit Idolatrye: nor it is not lawfull to dissemble herein as we haue example. Eleazarus whiche rather than he woulde dissemble to eate swynes flesshe forbidden by the law, he was content to suffer a verye cruell death. Also it is read in tripartita historia of a good woman one Olimpyas that rather then she would receiue the communion was content to haue her pappes writhen of, or anie other punishment saynge: lay vpon me more punishment, for it is not lawefull for me to do that which the good Priestes refuse to do. Euen so at this time the Byshops and good priests refuse to medle wyth the Communion: therfore it is euident, it is not lawfull for anye of the laite to receyue it for any cause. Also when Constantius the Emperour persecuted the church of god, such as woulde not receyue the communion wyth the Arians, the byshoppe Macidontus put theim in prison, and caused the communion to be brought vnto theym in prison, and opened their mouthes wyth stickes and hote yrons. Yet for no punishment the good catholick people would in any wise receyue with ȳ Arrians: much lesse ought we to receiue ȳ comunion now vsed for any punishment

Roma. 1
Math. 10

for if we receyue it against our conscience, we be traitours to god: & dissemblers with the Queene, as Astazadis did saye to the kinge of Persis, lamenting that he did liue, for he confessed (after the Archbishoppe Symeon had rebuked him) that he was worthy to haue a double death, for he was a traytour to God in forsaking his profession in religion, & a dissembler with the kinge, for to please the kinge, and to auoide punishment he had done against his conscience, but vtterlye he did protest that he woulde neuer dissemble againe, offeringe his whole bodye to make a mendes: and in con-
Math. 10. clusion had his heade stricken of. Woulde to God all that by dissimulation be traitours and dissemblers with the Queene against their conscience, woulde folowe the example of Astazadis in earnest repentaunce. Oure sauiour commaundes vs not to feare theym that can but onelye kill the bodye, but feare him that can kill the body, and after cast the soule into the fire of hell.

12 How shoulde the people do, that can not haue the sacrament ministred to theym accordinge to the ordinaunce of Chrystes Church?

In no wise they ought to receiue the Communion, but to commend their mindes and good willes to God, with deuout prayer, firmely continuinge in that faith that they were christened in: which syth the Apostles time hath euer bene taught by blessed fathers in Christes catholick churche. And so being in will to receiue ỹ blessed sacrament if he were in place where it is ministred according to the ordinance of christes church, God wil accept your will, & good in-

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tent as if you did receiue it corporally: And by that will and intent ye be partakers of the sacramentes & prayers of the vniuersall church of Christ, in all christian countries and nations as well as if you were presente bodilye. But if you receyue this Communion, ye seperate and deuide your selues, from the sacramentes and prayers of all the vniuersall church of christ, and so wander in the way of perdicion.

The aunswere to the .xi. and xii.

TO receyue the Communion dissemblingly we graunt to be damnable as well as he: and therfore :: :: :: we exhorte all men with an earnest faith, and pure loue, sorowfull repentance, and ful purpose of a new life, to resort vnto the lordes table deuoutly without all hipocritall dissimulation. God will confounde such blasphemers as open their filthy mouthes to rail against his holy sacraments, as this wicked Morian does here callynge it cursed breade. Eleazarus did well in obeyinge Goddes lawe: and Papistes be Goddes enemies in their doinges contrarye to Goddes lawe. The Arrians were heretickes and ennemies to the trueth, denyynge Christ our lorde to be God equall wyth his father, and sayinge he was but a weake simple manne as we be. So the Papistes be, sayinge christes death

is

is not a sufficient sacrifice for the whole worlde, except their sacrifice be ioyned to. They do both erre in the chefe article of our faith and saluation: and surelye to communicate with such is to deny our faith and saluation, therfore Dolympias and other well abhorred them. He that hais not a right faith of Jesus Christe that instituted the Sacrament, he can not haue the true vse of the Sacramentes, whiche Christ ordeyned. It is well that he wyshes all dyssemblynge Papistes whiche haue tourned with euerye worlde, to repent as Ezechias did, & God graunt that they may: If they will not, if their reward were like his, they had no wronge. And thus as all dissemblinge Papistes receiuinge the communion against their consciences are worthely condemned: so surelye are al dissemblinge protestauntes resortinge to masse, for feare of worldlye losses. God graunt vs all vprightlye to walke, not feaning a conscience to ourselues of mannes deuise, but folowinge the rule of scripture without haltinge, what so euer the worlde saye of vs. If this Counsell that he geues for not receiuing the communion now vsed were turned and applied against their masse, it were wel and truly applied. We were neuer christened in anye faythe of the masse,

masse, but in the name of the father and the sonne, and the holye ghoste, who in the holy scriptures condemne al sacrificing massers, and surely to communicat with massemungers is to forsake gods institution, and folowe the Pope, to forsake Christ the head of his churche, and ioyne himselfe to papistes, and become a member of his synagoge, robbinge Christ of his glorye, and prefarringe mannes dreames and doctrine deuised of late yeares by Popes (as was proued afore) afore the infallyble trueth of the Gospell which Jesus Christ himselfe brought from heauen, preached it, and commaunded vs all diligentlye to folowe it. To be partaker of prayers made in other Countryes is true that we maye, and to be wished of God that it were diligentlye vsed: but vnto he haue proued that we bee partakers of sacramentes, wise men will not beleue it. No man is christned one for another, nor receyues the Communion one for another. This doctrine comes from the Pope, and fedde his chaplains fat whan they taught, that it was sufficient to come and see the Prestes lift vp their sacrament, offer it for the deade and quicke, and eate all vp whan they haue done.

Whether

13. Whether is not euery one aſwel the prieſtes as laite bounde to obey the Queene and her laſwes?

BOth Prieſtes and the laite be bounden to obey the Queene and her laſwes, as farre as Goddes laſwe will permit: but no manne ought to obey the Queene and her laſwes againſt God and his laſwes. For landes, goodes, and bodye, euerye one is bounde to obey the Queene and her laſwes, and no man ought to diſobey or reſiſt her or her laſwes: for God in the ſcripture commaundes. But for matters of faith and relygion pertaynyng to oure ſoule health, ſhe hath nothinge adoe to medle: for Chriſte himſelfe hath dearly bought our ſoules with his precious bloude ſhedinge, and committed them to the rule and gouernement of the Byſhoppes, which watche as to gyue an accompt for our ſoules. Therefore the Scripture commaundes vs to obey the Byſhoppes in matters of faith and religion pertayninge to our ſoules health, and the Queene in temporall cauſes concernynge landes and goods, and body.

The. xiii. aunſwere.

FOr obeyinge the Queenes maieſtie and her laſwes or for diſobeying we do not greatly differ from him: but where he ſais ſhe hais nothing a doe with matters of faith and relygion we vtterly denye it. For that is as much to ſay, as that ſhe were not a chriſtian Prince, no nor a Prince at all, for Princes are charged by God to maintaine

taine true religion, and suppresse superstition and Idolatry. This is the marke that they shote at: to be exempt from all correction of Princes, that they might do what they lust, bring in superstition in stede of religion, and nourish the people in blonde deuotion: rule all other, and be ruled of none, no not of God him selfe. So muche obedience the Turkes subiectes owe him, and yet denie him not autority in their religion. But this mater was more fully handled in the .v. aunswere. King Richard the .ii. proues wel in his Epistle to pope Boniface the ix. that temporall rulers haue ofte from the beginnige bridled and ruled the spiritualtye, euen the Popes. Salomon sayes, he putte downe the Priest Abiather, and set vp Sadoc. Otho Themperour deposed Pope Joan. xii. Henry the Emperour put downe Gratianus. Otho deposed pope Benet the .i. The controuersy betwix Symmachus and Laurens who should be Pope was ended afore Theodoricus kinge of Italy. Henry Themperor deposed .ii. striuing who shoulde be Pope, and set vp a .iii. called Clement the .ii. Frederick Themperor corrected .iiii. Popes. By these and manye suche like, he proues that Princes haue corrected and broughte in order so

many Popes: therfore they haue lawful power so to do. And shal not our Quene haue power to see whether the clergye here within her Realme, do their duty, in teachinge true doctrine, pure ministringe of the sacramentes, and an vpright godlye life? In dede this was the beginninge of the controuersye betwix Tho. Becket and kinge Henrye. ii. and these lyke good scholers of the same schole folowe the same waye. Certaine prieſtes were complayned on, for their leud liuing, whom the king would haue punished: But Becket withstode him, sayinge it belonged not to the kinge to handell such holy anointed spirituall men. Austin in his boke contr. liter. petiliaī. ii. in vi. and other sundry chapters proues that it belonges to kynges, to haue care and charge for religion, bothe in maintaininge the good, and pullinge downe the euill. He alleages this of the ii. psal. Serue the lord in feare. &c. How shoulde kinges sais he, serue the lord in feare, but in forbiddinge and punishing those thinges that are done against the Lordes commaundement? he serues in one sort in asmuch as he is a man, and in another, in so muche as he is a king, he serues him as a manne in liuing truly, but as a kinge in makinge lawes, whiche commaund iust thinges and for-

bid

bid the contrary. So serued kinge Ezechias in deserivng the groues and temples of idolles: so serued Josias, so the kinge of Ninive in compellynge the whole citie to pacifie the lord. Thus serued Nabucho. in forbiddinge by a fearfull law that they should not blaspheme god. Kings serue the Lord in this point whan they doe those thynges to serue him which none can doe but kinges. &c. Thus far Austin. Constantine also the good Emperour commaunds the donatistes to come to Ro. to heare the Bysshops iudgement: but afterward whan he had hard the matter debated, he iudged the cause himselfe, and made a law against them as Austin writes Epist. 162. viii. Thus Princes than callyng their clergye together, bicause fewe of theym haue sufficient learninge of themselues and hearing the matters of religion debated, and the trueth tried, maye and ought by their law and roial power defende that trueth, and punyshe the disobedient who so euer they be. The Prophete sayes that God made kinges and Queenes to be nurces to hys Churche. The Nurces duetye is to feede, guyde, and chearyshe the chylde: yea to correct, instruct, and reforme him whan he does a faut. She must not be a drie nurce, but wyth the. ii. Pappes of the newe testa- Isai. 49.

Testament and olde feede her childzen: she must teache him to goe, whan he is fallen, take him vp agayne, and geue him suche holesome meat, that she maye and dare taste and trie it herselfe. God graunt Princes thus to be nurces, and not stepmothers, that Goddes childzen may serue their lozd Godde maister and father quietlye vnder their winges.

The conclusion.

OVr Sauioure Chzistke whan they called him Samaritan a friende of Publycans and sinners a dzunkard. &c. held his tunge, and made no aunswere: but whan they sayde he had a deuill, he saide: I haue no deuil. It is wzitten also in vitis prũ of Agathõ whom certaine woulde trie whether he could pacientlie beare sclaunders, and called him pzoude aduoterer, a thefe and bereticke. Al other he let passe and said: I am a sinner but I am not an heretick They asked him why he aunswered to that rather than to the other, he said: he learned of Chzistke his maister to suffer lies, but not his doctrine to be touched: foz heresy separates a manne from god. So amonge all sclaunderous tounges that goe about to deface gods truth by

raning on the ministers of it, many are borne of manye with greefe of minde: but to be charged wyth false doctrine, no honest minde can beare, nor good man shoulde suffer. For as he teaches the good and holesome doctryne, so he should confounde the contrarye to hys power: and this was amonge other, a great cause why I (though not hurt by this his folish railing) tooke in hand to aunswere this blynde Papist, and bycause those learned fathers whome he woulde seme to touche, thought it unworthy any aunswere. When I see this coppe cast abroade by a malicious member of Antichryst, to withdrawe Gods people from his truth, my spirit was stirred to the aunswerynge of the same: but manye when they see howe foolyshe it was, laughed at it, and thought it to bee passed awaye wyth sylence, for that foolyshnesse of it selfe would confound it selfe to theym that hadde witte or learnynge. Yet that the simple ones for whose cause chiefly thys labour is taken, should not be deceyued and ouercomen wyth founde phantasyes of pale braynes, and least Goddes ennemyes shoulde crake that none coulde or durste aunswere it: I thought good, bycause other that can doe better, woulde not, thus shortlye

to aunſwere the chyefe pointes of Poperye, touched in thys hys vnlearned apologye. Thys is the politye of Papyſtes to ſette oute a broker to vtter their ware, and catche the vnlearned, but the ſutteller ſort hold their toung, ſtande aloſe to ſee howe thys forrunner wil take place, and are thought by their ſylence to be able to ſaye muche more, whan as they feare in dede leaſt in beinge aunſwered, they ſhould take the foile, to the cleane ouerthrowinge of their cauſe. Thys proude Golyas hais craked and prouoked all Goddes people, as thoughe none durſt medell wyth hym: but I truſte poore Dauid hais wyped hys noſe, and gyuen hym a falle wyth hys poore ſlyng and fewe ſtones. But I feare I loſe my laboure: for as ỳ Prophet ſays. Can the blacke man of Iude chaunge hys colour? No more can thys Mozian learne to ſaye well. If the miſerable ſtate of the people had not moued me, I woulde haue holden my tounge, and laughe at it as wyſe menne doe, but that wyth the poore ſymple ones whom they deceyue in corners wyth ſuch lyes as theſe, ſuche commen balde reaſons as he hais broughte, ſhoulde not preuayle, I thought good for pity ſake to ſay thus much

Iere. 13.

much, to staye theym: whose eyes God shall open to see. My reasons and autorityes of pourpose are commenlye taken out of their owne Doctours and writers, and suche bookes, as are not counted protestauntes, nor made by anye of this newe learninge. For the honest I forbare to alledge the learneder sort, least the vnlearned shoulde saye, they coulde no skyll on such bookes, nor knewe not whether they were truelye broughte in: and seynge their owne Doctours and schole maysters haue geuen vs thys bauntage against them, I feare not to trye wyth theym in writers of greater autoritye and auncientye. Thus muche I haue spoken for my parte: let the rest whom Godde hays geuen greater knowlege and vtteraunce vnto helpe, thus to stoppe the mouthes of Goddes ennemyes, and I trust by the power of hys holye spiryte. Antichryst wyth hys members shall dayly decay, and Goddes gloryous trueth shall shyne to the coumfort of all hys elect, though their eyes bee not yet fullye opened to see, nor their heartes lyghtned to vnderstande it. Godde the father graunte for hys Sonne sake Jesus Chryste cru-

eſſyed, that we all maye be partakers of his ſpyzyte of trueth, and hys wilfull obſtinate ennemies confounded, his pooze lambes deliuered from the wolfes, and ſtrengthened againſt thaſſaultes of Satan, that at the length we may be glozified with hym foz euer and euer. Amen.

(.˙.)

¶ Beholde ſayes the Lozd of Hoſtes to thee: I wyll laye thy ſkyztes on thy face, and open thy fylthyneſſe to the people, and thy ſhame to kyngedoines: and I wyll caſt thy abhomynations vppon thee, and I wyll reuile thee, and make thee lyke dunge: and it ſhall come to paſſe that euerye one that ſees thee, ſhall fall from thee. Nah. iii.

¶ Haue mertye on vs O Lozde, haue mercye on vs, foz we are vtterlye deſpyſed. Oure ſoule is fylled wyth the mockynge of the ryche, and deſpyte of the pzoude. Pſal. C.xxiii.

Commen places entreated.

The autozitie of Byshops. A.8.
S. Ja. Valle and others. B.7.
Englands receyued not the fayth from Ro. D.3.
None is vniuersall Byshop ouer al. E.1.
Extreme vnction is no Sacrament. E.7.
Our Churche seruice. F.7
Communion. Burials. Communion table. G.6.
Altars. Y.1.
Confession. Y.8.
Fasting. I.2. Lent. I.7.
Mariage of Priestes. K.1.
Ordering of Mynisters. L.5.
Succession. N.4.
The people learne the Scriptures. O.5.
The Princes autozitie in religyon. R.2. R.7

¶ Faultes in prynynge.

B 3 leafe, line 24. I meane not
C 1 leafe, page. 2. line. 19. turned into latin.
D 1 leafe, page. 2. line. 26. as wel as their.
D 3 leafe, pag. 6. line. 25. it cannot be
E 1 leafe, line. 31. were theym
G 1 leafe, line. 23 Aulegisus
G 3 leafe, line. 1. put out, mete
page. 2. line. 17. put out, not
H 2 leafe, line. 1. as Jehu
page. 2. line. 20. by blind
H 5 leafe, line. 16. some of Duns.
H 8 leafe, line. 17. for Joan Dominus alwayes read Joan Duns.
25. Confession and bow.
I 5 page, line. 12. so muche of
page. 9. line. 11. let vs eate flesshe with them.
K 2 leafe, line. 17. Epistle to the Ephesians.
K 7 leafe, page. 2. line. 1. that History placed 16. leaues after
M 5 leafe, line. 9. that Linus was
O 3 leafe, line. 17. 1382.

¶ Imprynted
at London by Wyl-
lyam Seres dwellinge
at the West end of Pau-
les, at the sygne of
the Hedge-
hogge.
(.˙.)

¶ The tenth of March,
Anno. 1563.

Regia soli seval